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# MOODY BIBLE INSTITUTE MONTHLY

Volume XXVI

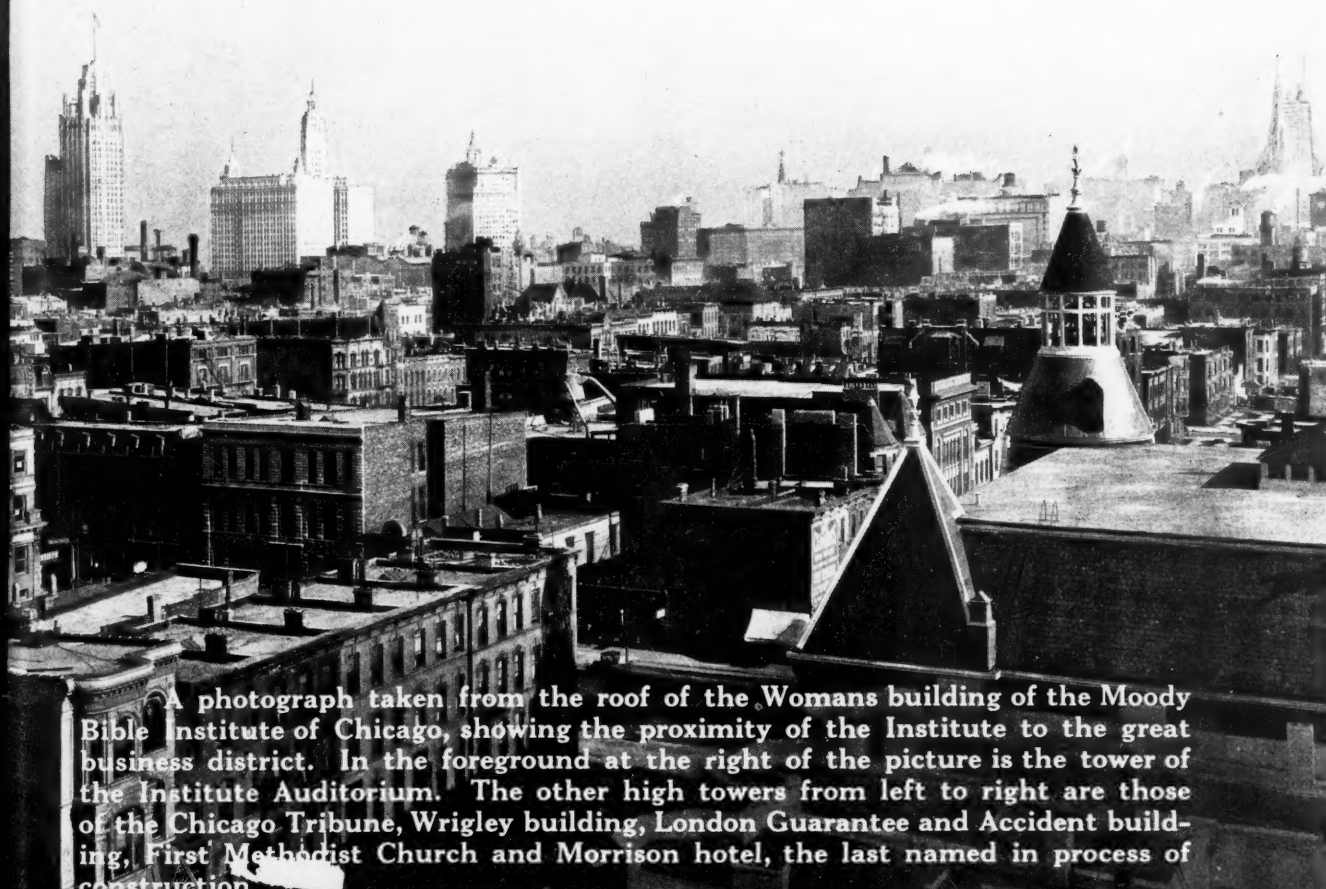
October, 1925

Number 2

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UNIVERSITY OF ILLINOIS



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*—and that little mistake in English revealed all that his clothes and manners had concealed. What does your English reveal to others about YOU? Is it a help or a handicap? Find out by testing yourself.*

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A man may be ever so careful in dress, he may be well-groomed, his manners may be above reproach, but if his English is marred by expressions like "You was," "He don't," "Can't hardly," or similar blunders, unconsciously he tells others that he is not accustomed to associate with persons of genuine culture.

## How Does Your English Compare With the Average?

These are crude errors of speech. No one would commit them who makes the least effort to speak or write correctly. But are you sure that you do not commit other errors that offend the ears of cultured people? Are you ever guilty of saying, "Who would you like to see?" or "I have got one myself," or "Between you and I?"

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Your request will involve no obligation. No salesman will call upon you. Send the coupon or a letter now; find out how to free yourself from the unconscious mistakes that you make.

## Sherwin Cody School of English

102-A Searle Bldg.,  
Rochester, N. Y.

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# Moody Bible Monthly

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## EDITORIAL NOTES

"He shall convince the world of sin," John 16:8.

Newspaper editors all over the land are appealing to good citizens to unite in a fight against crime now admittedly more rampant than it has ever been known before. We earnestly join in the appeal but would direct it very particularly to Christian citizens, and among them we are thinking just now of pastors, Sunday-school teachers and parents. We would appeal to them to make their fight not against crime but against sin; in other words, to attack crime at its source, which is the human heart. And we would remind them that the means used by the Holy Spirit to that end is the Word of God, the very content of the Word. This should be carefully read in our homes, our Sunday-school classes and our pulpits. It should be read intelligently, interestingly, prayerfully. It should be diligently expounded or explained, so that the people may come to understand it and the Holy Spirit thus be furnished the opportunity, so to speak, to operate through it upon their hearts and consciences. It is surprising, deeply humiliating and alarming to consider the ignorance of Christians as to the content of the Bible. They believe in the Bible, they would fight in its defense, they would suffer martyrdom for it, but they do not know what it contains except most inadequately. This is why sin so abounds even among Christians, and where there is sin, crime may follow at any time.

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Please read the preceding "Cut from the Loaf," before reading this editorial note which is a supplement thereto. The place to begin to do that which the "Cut From the Loaf" advises, is with the child in the home. Christian parents should find some time every day and more especially on the Lord's day, to gather their families around the Bible. They should cultivate the art of reading the Bible to make it interesting and bring out its value to their children. The book with which to begin is Genesis. Parents should select in advance the portion to be read, and they should read it themselves privately until they understand and are sufficiently familiar with it to communicate their interest to the younger members of their households. There are plenty of Bible

"helps" published in these days that throw light upon the history and the text of the various books, and which offer hints in the practical application of the truth they contain. But care is required to choose the right helps, and there is where parents need to know their publisher or their bookseller. Just because a book has a good title, or has a minister for its author, or is even a Bible commentary, is no guarantee in itself that it may be depended upon as a guide. Indeed, there are Bibles published nowadays with addenda in the way of helps that are destructive rather than constructive in their "helps." The Bible would be safer without them, to say the least. The Bible Institute Colportage Association (826 North LaSalle St., Chicago) is one of many evangelical booksellers in which confidence may be reposed. Write them for advice if you know no similar bookseller nearer home. We can speak of them without mercenary motives, for their profits, when they have any, are not distributed among stockholders, but put back into their capital for the further extension of the Lord's work.

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So it goes. And the ignorant or unthinking read these things and form their ideas accordingly concerning the death struggle now upon us, as Mr. Bryan put it.

There are some things the average newspaper reader does not know. He does not know what our correspondent tells us on another page about Chinese chronology. He does not stop to think that the chronology in the margin of the King James version gives the age of the world as not 4,000, but 6,000 years, so that even those figures indicate that there was ample time for the civilization of the incense burner and the wine jar to have developed. And perhaps he has never heard that in any event, the chronology in the margin of the Bible is not part of the inspired text and has no divine authority whatever. Intelligent fundamentalists rest no argument upon that chronology.

Let the scientists talk about almost any age of the world they choose, and there is nothing in the inspired record to contradict them. In the beginning God created the heaven and the earth, but who knows when the beginning was? As a matter of fact, there is an important difference between the age of the world and the age of man upon the earth. Doubtless he has not been on the earth much longer than the Bible chronology indicates, but that is not the question just now.

Meanwhile, we renew our frequent caution to our readers to be on their guard against newspaper arguments opposing the Christian faith and not to be carried away by them.

\* \* \*

Last July the *Manufacturer's Record* (Baltimore) published 100 letters or more from leading business men, giving their views in regard to prohibition. Almost a man they testified to a vast improvement in the condition of the laboring classes since national prohibition went into effect. Men are now saving money formerly spent in the saloon. Their families are better clothed, housed and fed than ever before. Specific cases were given by bankers showing that saloons had been supplanted by savings banks, and that real estate formerly used for saloons had greatly improved in value under present conditions. Emphasis was laid upon the fact that with the enormous number of automobiles on the streets and highways, life would be far more endangered even than it now is if the open saloons were in existence. Indeed, some of the leaders claim that the automobile industry and the open saloon could not exist at the same time. We consider it a civic and a Christian duty to pass on this information to our readers who may not have seen or heard of the letters in the *Manufacturer's Record*.

**Value of Prohibition**

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The letters in the *Manufacturer's Record* referred to in the preceding editorial criticized sharply the men of affairs and social leaders who violate the prohibition law without regard to their influence upon the spirit of lawlessness now so common

**Pray For the Church**

among all classes. Speaking of that lawlessness, some of the writers referred to it as largely an aftermath of the World War. This is a very common view, and there is something in it no doubt, but there are causes back of the World War, and the chief cause is sin in the hearts of men which made necessary the cross of Jesus Christ. As the Great Commission Prayer League recently said, "It is not outward but inward constraint which alone can completely curb man's turbulent instincts and supplant his baser nature with another nature from above." The League earnestly suggests that Columbus Day (October 12) be widely observed as one of fasting and prayer for the nation. We strongly endorse this suggestion. Crime has increased over 400 per cent since 1910. Every seventh marriage in the country at large ends in divorce. Social diseases kill 300,000 annually, and every fourth person has such a disease, according to the Chicago Health Institute. Family worship is observed in less than 20 per cent of America's professedly Christian homes as against 70 per cent in former times. The Bible is sadly discredited in many churches and driven largely from the nation's public schools. Worse still, multitudes of souls are plunging to eternal ruin with scarcely a protest worthy of the name on the part of the church. "Where is all this to end?" the Great Commission Prayer League asks. A revival checked the run of crime at Herrin, Ill., and a revival would check it everywhere. Indeed, nothing else can check it effectually. As in the case of some nations that have preceded ours, the doom of the United States is sealed unless God shall rescue her by grace. Judgment must begin at the house of God. Therefore, let us pray for the church.

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We have made mention in earlier issues of the Religious Education Course in the Moody Bible Institute, and therefore we believe that evangelical church leaders will be interested to learn that the course is prospering. Churches which desire to conserve the faith of their children and young people, are turning to the Moody Bible Institute for helpers in that field of work. A letter from a pastor has just fallen under our eye who, in thanking the Institute for bringing him in touch with two of its recent graduates in the Religious Education Course, says, "It is a great satisfaction that we can go to the Moody Bible Institute and find workers trained in an atmosphere where gospel simplicity is prized."

Our readers will be interested in Mr. Harwood's description of this freak of nature which appears on another page.

**"The Wyoming Slide"**

It has certain bearing on the current discussion of evolution, suggesting how the earth's crust may be formed, how fossils are

buried, and the strange relationship in which they are sometimes found. The suddenness of it all impresses one, and affords a hint of the impossible task of those scientists who are attempting to find the history of the earth in its rocks to the exclusion of the divine records.

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Our readers who have been introduced to Moses Gitlin through earlier issues of the MONTHLY, will be interested in the article concerning his work in Poland to be found on another page.

The article was furnished us by brethren who have come together under the title, "The Christian Testimony to the Jews," and they would like us to call attention to the need of purchasing the property of which the article speaks. It consists of about three acres of ground and a building fairly well adapted to the work, which may be obtained for approximately \$8,000. The treasurer of the fund is Mr. Edward A. Steele, 1505 Race Street, Philadelphia, Pa.

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The family of Dr. Dixon and others, have urged upon his widow the task of writing his life story. Mrs. Dixon has undertaken the task and **Rev. A. G. Dixon, D. D.** would be grateful for any assistance that could be rendered her by the friends of her husband in the way of correspondence that might be open to her inspection, or any information or anecdotes concerning him which could be furnished. She particularly asks for definite incidents or stories of conversions in connection with Dr. Dixon's ministry. Mrs. Dixon's address is Homewood Apartments, North Charles and 31st Streets, Baltimore, Md.

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"A word fitly spoken is like apples of gold in pictures of silver," the proverb says. We do not know whether it fits this case, but we thought of it just the same when last month, we received a post-card from a reader in Great Britain, saying, "I greatly appreciate the regular receipt of the MOODY MONTHLY. You have a perfect genius for attractive covers as well as for spiritual food inside."

\* \* \*

God willing, the Moody Bible Institute will hold this annual feast of good things as usual, February 1-5, 1926.

Circumstances led to its omission last year, but such general disappointment was felt and such a spontaneous protest was heard in various parts of the country, as to convince the management of the Institute that the event met a spiritual need of pastors and Christians generally, which could not be so well met in any other place or any other way. It was a source of encouragement to the management to learn of the disappointment

Moody Bible Institute Monthly

and to listen to the protests which bore such genuine testimony to the blessing of the conference in the past years, and which showed that the care in the planning of the program and the outlay of effort in every way had not been in vain. The planning of the program for the coming conference began last summer and the acceptances of teachers and preachers both lay and clerical, already secured, forecast an occasion seldom, if ever surpassed. The Moody Bible Institute is an interdenominational

institution, not undenominational, and it has always been glad and grateful to welcome to its platform at this great annual gathering, leaders in all the evangelical denominations who have never departed from the faith, and who are qualified by both learning and grace to instruct the coming generation and to strengthen the faith of all. Details of the coming conference will follow in later issues of the MONTHLY, but this preliminary announcement is made to fasten the date on the minds of our

readers and to stir them to secure reservations in the Institute as early as possible, as the attendance promises to be even unusually large. The Institute is happy to take care of all the guests who come, so far as it is able to do so, but naturally, precedence must be given to early applicants. Meanwhile the Institute would lay a burden of prayer for the conference upon prayer circles everywhere and upon all the Lord's intercessors who may be reached through the MONTHLY.

## "The Earth Speaks to Bryan"

### Editorial Book Review\*

THIS small book of 90 pages has a distinguished author in Henry Fairfield Osborn, president of the American Museum of Natural History. Three institutions of learning have honored him with the degree of LL. D., and two with that of Hon. D. Sc. He is a research professor of zoology in Columbia University, and senior geologist, U. S. geological survey. Such an one might be expected to write a book bearing the marks of wisdom, modesty and good sense, virtues not strikingly conspicuous in this brochure however. It consists of five chapters, four of which we believe, appeared originally as newspaper articles. "I hastily wrote the first of my rejoinders," the author says, and probably he was equally pressed for time in writing the remainder which may explain some of their unverifiable statements as well as their dogmatism.

#### What the Title Means

"The earth speaks in many of the realms of nature to William Jennings Bryan but he fails to hear a single sound," the author says. "The earth speaks not of a succession of distinct creations but of a continuous ascent." Had he paused there no objection might have been raised by Mr. Bryan, as that statement might have been found compatible with the divine record in Genesis. But when the author amplifies his thought by adding that "the bird ascended from one kind of reptile and the mammal from another," and that today the earth speaks of "the creative evolution of man," there is a satisfactory explanation of Mr. Bryan's deafness.

#### What the Author Thinks of Himself

It is Henry Fairfield Osborn's *ipse dixit* we listen to in this brochure, the personal pronoun "I" appearing one hundred times. He feels no necessity to quote authorities or produce witnesses except a general reference to the works of "a long line of observers from Leonardo de Vinci in the fifteenth century to the writers of the eleventh edition of the *Encyclopedia Britannica*" (p. 9), a list by the way, containing some able witnesses who oppose his theory. It is interesting to note how Dr. Osborn disposes of some of these opponents.

For example Professor William Bateson, said to be the most outstanding biologist of Great Britain and recently president of the British Association of Scientists, is dismissed with the remark that "it is difficult for biologists to think straight on the very intricate subject of evolution" (p. 19).

#### What Some Others Think of the Author

It might be interpolated here that it is difficult for Dr. Osborn himself to "think straight," some of his scientific contemporaries being the judges. We have just been reading Prof. Louis T. More's work *The Dogma of Evolution*, a series of lectures delivered at Princeton University. Dr. More is professor of physics at the University of Cincinnati and would be considered an expert in a court of law. Six times he names Dr. Osborn in his book and each time to his disparagement. On page 26 he says that Dr. Osborn does "not understand that belief in evolution does not make a science." On page 89 he charges that Dr. Osborn's book, *From the Greeks to Darwin*, a popular history of evolution, is a "palpably mere unverified compilation," and "certain to give students of biology a quite erroneous view of evolution." On page 90 he gives examples of Dr. Osborn's inaccuracy. On page 139 he affirms that Dr. Osborn misunderstands Lamarck's attitude and changes "the entire meaning of this most important passage." On page 238, he says that Dr. Osborn uses the words "force" and "energy" "when he means something entirely different." On page 252 he shows how Dr. Osborn "muddles thought" by giving "four different and incongruous definitions to his fundamental term." On page 269, he refers to his reckless disregard of physical law and says that he "either wilfully or through inability to comprehend the elementary laws of physics, invents his own physics." Dr. Osborn's definition of energy is "weird" according to Dr. More, and "his idea of force is equally wonderful." We thus see that Dr. Osborn might wisely have been in other business when he was inditing those newspaper articles against Mr. Bryan. According to Professor More he is neither a biologist

or a physicist, and if he were either he would not be so dogmatic an evolutionist. His sphere is paleontology, the science of the fossils in the rock, but as George McCready Price has shown in his *New Geology*, he is not up-to-date on that. He says that "the simpler and more lowly forms *always* (italics ours) precede the higher and more specialized forms" (p. 6). They are very far from always doing so, according to Professor Price.

#### The Diminutive Tooth

In the light of the foregoing we need not take the space to point out other unverified statements or dogmatisms in *The Earth Speaks to Bryan*, but our readers may be pleased to have an illustration of its humor.

"I once," says the author, "traveled several thousand miles to see a single tooth known to science as *Microlestes antiquus*. This tiny tooth, no larger than a pin-head, tells an unvarnished tale of the life conditions of an epoch in which it flourished. Some years afterwards while dining with the rector of Trinity Church, I sat next the Archbishop of York. Knowing the Englishman's aversion to commonplaces like the weather and politics, I at once broached the subject of *Microlestes*. I said:

"Your Grace, do you know why York is so famous?"

"He smiled and replied that he supposed it was because of the beauty of its cathedral.

"No," I answered, 'it is because it houses the oldest tooth in the world!'

"He confessed that he had never seen this tooth but would certainly on his return to York repair to the museum for the purpose."

This story of the tooth is introduced by Dr. Osborn *apropos* of another "message of a diminutive tooth" which was found as recently as 1922, in Nebraska. To think of it, the earth of Mr. Bryan's native state speaking to him and he not hearing it! But the reason is that, "this *Hesperopithecus* tooth is like the 'still small voice,' its sound is by no means easy to hear." Dr. Osborn confesses this, and yet it speaks volumes of truth, he says. As a matter of fact, he assures us, the *Hes-*



*peropithecus* is "the ape of the western world, which speaks of the presence of the higher or manlike apes in our western country at a time when the ancient territory of Nebraska was in close touch with the animal civilization of Asia and Western Europe" (p. 42). This was a million years ago he says, which leads him to lament that "the earth has buried its secrets as if reluctant to reveal the history of our past."

#### A Convincing Admission

Let us admit that the earth has spoken to Bryan, but there is One who has

spoken to earth. "O earth, earth, earth, hear the word of the Lord" (Jer. 22:29). Has Dr. Osborn been so preoccupied in listening to what the earth speaks as to have had little opportunity to listen to what the God of the earth speaks? He mentions God and "religion" not infrequently, and yet he has only a kind of pitying feeling for those who "accept as the foundation of your faith the creed which runs through the Old and New Testaments alike and is best expressed in the grand old Latin phrase, '*Pleni sunt coeli et terra gloria tua.*'"

Hold on to this, he says, in effect, and then you may surrender with equanimity one statement of the Bible after another to which the evolution theory is opposed. More flat-footedly, he says: "When Mr. Bryan observes that evolution finds no support in the Bible, he is absolutely right" (p. 25). This admission alone is sufficient to satisfy any regenerated man that a Christian cannot be an evolutionist, Henry Fairfield Osborn to the contrary notwithstanding.

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## Tragedy of the Deflected Aim

By Rev. J. Stuart Holden, D.D., London, England

An address given at the Moody Bible Institute

ONE of the wonderful things about the Bible is that it is full of humanity. I do not say divinity, for that is an axiom we take for granted. Every time we come to the Word of God with our needy hearts seeking to be nourished and ministered to, we are arrested by the fact of the Bible's simple humanity. In the divine Word every man sees himself, as it were, in a glass, and realizes that some of its most revealing stories might have been written about himself, a narrative of his own conduct. And every man is strangely depressed or uplifted according to the response he makes to the conviction thus forced upon him, that in the Word of God, he is actually in touch with the God who knows and who cares about him.

#### Men Who Were Turned Aside

Amongst the tragedies, recorded with detail which makes it impossible to overlook their significance to ourselves, none are more arresting than the records of men who have been turned aside from the high pathway of faith and obedience which once they were enabled to follow. Aaron turned aside to unthinkable idolatries; Samson turned aside, under the influence of his false wife, to his own destruction; Solomon's day of brightness ended in a night of gloom and despair; Judas, who accompanied with the Lord for three years was turned aside for a mere matter of thirty shillings at the end. There are few warnings in the Word of God of such solemn significance as the warning which the Lord Jesus spoke in regard to men putting their hands to the plow and then looking back.

I want to speak to you from an Old Testament story, with the details of which most of us are familiar, on the tragedy of being turned aside when once we have seen God's will and its personal implication to ourselves, and have embraced, with such singleness of purpose as we could command, the pathway of obedience.

#### The Anonymous Prophet

The incident is recorded in the thirteenth chapter of First Kings. It is the story of a young, anonymous prophet,



Rev. J. Stuart Holden, D. D.

into whose heart the light of God had shone, and who began in such loyalty to God, that through his instrumentality perhaps the most spectacular and impressive miracle of the Old Testament was wrought in attestation of his divine representation.

The days were those of Jeroboam, after the division of the kingdom. It was part of the king's strategy to build two altars, one at Bethel and the other at Dan, in order to ensure that the people should not return to Jerusalem for the periodical observances of the Feasts. He feared the influence of the Temple and its services upon a political situation of delicate equilibrium. His action in building the altars was, of course, dictated entirely by political expediency.

This young prophet comes to Bethel from some trysting place with God, and stands before the king without swerving in one degree from the commission he has received from God to denounce him for his contumacy and sin. He declares his doom, and that of the altar he has erected; which doom was fulfilled to the letter in the days of Josiah, recorded in the twenty-third chapter of Second Kings. Naturally the king was full of anger against him. Politicians always hate prophets. They can do pretty well what they like with priests. They can

almost always buy the silence of priests by promises of promotion and patronage. But they cannot buy the true prophet. His conscience is never for sale. And this young man was of that order. As he denounced the king, the altar was rent, the ashes poured out, and the king's arm, stretched out in wrath to lay hold of and slay him, was paralyzed. Then the king, in craven fear besought this young prophet to pray for him. He did and the king's arm was restored. Then Jeroboam changes his tone. Unable to cow him by fury he tried flattery. Like most men of his order he thinks a bribe will succeed where a blast is powerless. So he invites this young man to go home to the palace and eat with him at his table. But the prophet was as unimpressed by the flattery as he had been unmoved by the threat of the king; both were equally insulting to the God he represented.

#### What a Splendid Beginning!

What can God not do with a man of that calibre? There are no bounds to the possibility of a life surrendered to the will of God in such fashion.

But now follows the tragedy of his deflected aim, the story of his being turned aside. In that town there was an old prophet, once a servant of God, now degenerated into an agent of the Devil. He is possibly jealous of this young man, for obviously God is no longer using that old prophet in His service. Not only is he jealous, but he is also an unblushing liar. He dares to take the name of the Lord upon his lips and say to the prophet, "The Lord hath sent me to thee" with just the same invitation as the king had offered him in vain! "Come home and eat bread and drink water with me." And the prophet, who had not fallen to the king, succumbs to him in face of God's clear command to the contrary. He had been warned against this very temptation by God Himself.

While they are still sitting at the table, the old prophet begins to gloat over the young man: "Aha, I have got you! You thought it was the Word of the Lord you were following, did you? Well, let me tell you you will never live this day out, because you have disobeyed the Word

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of the Lord." And as the young man left the old prophet's house, which had to him become the gateway of death, a lion met him in the path and slew him. Like a lamp blown out by some adverse wind, his influence is over. The glory of his former service is for ever obliterated by the shame of his disloyalty. So that, instead of standing out in the power of a noble example by virtue of his first faithfulness to God, his story is like a blazing flare over some sunken wreck, warning all who sail these seas against the danger and disaster to their own lives.

### Are You at a Cross-road?

From this story which I have briefly paraphrased there stand out a few simple and practical lessons which I want to bring to you, lessons divinely directed toward saving you and me from this same tragic failure of a life in which vital influence for God died a violent death. It may be there are some here who stand at some cross-road in life, where decisions have to be made, and who are face to face with the same temptation, in another form, as challenged this young man when he met the old prophet. It may be there are others who have already begun to alter the direction of their outlook in deference to some insidious suggestion, and whose feet will soon follow their eyes. And, it may be—God only knows—there are others here who are feeling the bitter hopelessness and despair that follow upon a similar denial of God in their own lives. May God be pleased to speak to us all!

1. The first lesson is this: *that once a man knows God's will he must do that will and nothing else.* There is an old motto that I have in the front of one of my Bibles, and I hope it is elsewhere too! *"The will of God, nothing less, nothing more, nothing else."* It expresses vital truth. Once a man knows what God's will for his life is he must do it even though all the old prophets in the world unite in trying to divert him. And he must do nothing else.

### Where Our Judgment Has Authority

I am not suggesting that any one has infallibility of knowledge in regard to the will of God—except in so far as our own lives are concerned. There it is essential that every man must know the will of God beyond all doubt. There is only one sphere in which your judgment of the will of God has authority. It is your own life. In all the demands and promises of the gospel it is implicit that a man may, and, indeed, must know the will of God in order to do it. I am not concerned just now as to how this young prophet became aware of the will of God in regard to his not turning aside from the prescribed path. The plain fact is stated that he came to Bethel, "by the word of the Lord." God had spoken to his inmost heart; and God has a thousand and one different ways of speaking to His people. He takes with each the way most surely and immediately effective.

When once God has asserted His claim upon any life, then there is no uncertainty of mind about it. The Holy Spirit has

not abrogated His functions. He still speaks to men "by the word of the Lord." He still arouses conscience, quickens it until its light becomes a flame and its voice a thunder, so that a man cannot get away from it. And when conscience is roused a man is freed from the necessity of explanation to anybody under heaven. When once a man's conscience becomes imperious, by the action of the Spirit of the Lord, he says: "Here I stand, God help me, I can do no other." It is a trite lesson this, but, how necessary that we should all learn and re-learn it—that once a man knows God's will he has to do it and nothing else.

### Successors to the Lying Prophet

Of course, it is certain that dissuasive influence will be active, especially in young lives. For that lying old prophet has many successors. How many elder Christians, who ought to know better, and who once did know better, are stumbling-blocks to young Christians? You hear them endeavoring to quench fresh, fiery enthusiasms with counsels of prudence. How many young people have gone back from this very place in former years, to professedly Christian homes, to have their new-born missionary purpose thwarted by avowedly Christian parents—successors of the lying prophet? For that is just what they are. How many men and women amongst us, instead of qualifying for the crown of glory, are qualifying for the millstone and the depths of the sea—men and women who, overcome themselves by the world's vulgarities, by love of money, by love of success and pleasure and ease, now hate to see young Christians taking a course which condemns them? You hear them talking to young Christians on the "dangers of narrow-mindedness," simply baiting the Devil's trap for their ardent souls. There are some churches and there are some so-called Christian associations into which you could not adventure a young, fervent, quickened soul on fire for Jesus Christ. They have literally no room for Him nor for His. There are no sadder stories in life than the records of young, devoted lives who have been turned aside from the purpose of out-and-out witness and service for Christ under the influence of some hoary-headed backsliders!

Young friends—for after all, this message is mainly intended for you—once you know God's mind, cultivate the courteous but absolutely firm refusal when the old prophet speaks to you.

I admit the difficulty of taking a way which makes one appear singular and even stubborn. But it is always the narrow road of loyalty to Jesus Christ that is the way of freedom. You will never preserve your integrity unless you preserve your independence. Diverge in any degree knowingly, from the way of Christ's example and leadership, and you will come into certain bondage and lose something of your life's true glory. For, it is your own apprehension of God's will, your own reading of God's Word which is authentic for you. And in this you are protected from mistakes by Christ's own promise: "If any

man willeth to do his will, he shall know of the doctrine."

2. The second lesson I want to point out is this: *that temptations once overcome have a way of coming back again.* Most of our temptations are not strange temptations at all. We had a nodding acquaintance with them before. Victory over the proposals of the king is followed by similar proposals on the part of the old prophet. And the young prophet might never have been seduced by them if he had not been caught just where he was. The messengers of the old prophet found him under an oak tree, resting after the reaction of that scene at the altar and before the king; or, perhaps in self-satisfied recollection, remembering the greatness of the morning and forgetting that he needed more than ever, when flushed with victory, to pray that he might be held lest he fall.

### Never Safe to Take It Easy

The fact is, there is no time in life when it is safe to take it easy. There is no time in life when it is safe to relax watchfulness. If I have learned anything in life it is that the Devil never takes my first "No" for a final answer. I think Paul knew this when counselling his fellow-believers that, "having done all"—having overcome the wicked one—clad in God's armor and strengthened by His spirit, they must "stand in the evil day."

No man is safe whose confidence is simply in the fact that God has at some time used him, whose confidence is in the fact that God has given him gifts, and enabled him in some emergency to call up reserves of power and resources of experience. No man is ever safe resting, unless he has first heard the Lord Christ say to him after his conflict, "Come ye yourself apart and rest awhile with me." Safety is only in turning every temptation to desert the path of single-hearted loyalty to God into an occasion for asserting: "It was said to me by the word of the Lord." When a man does that, he is safe. I think the Lord would have us learn this from the record of His own temptation, which was just another form of this experience of the young prophet. "Turn these stones into bread." "Make yourself a king." "Pity thyself." His was the glory of the "set face," the face capable of steadfastly setting itself to go to Jerusalem.

This is the highest call of life to every one of us, the glory of going on with God, the glory of holding the beginning of our confidence steadfast to the end. It is not that there are no unspeakable conflicts, but that in spite of them our aim is not deflected, that gives quality and glory to life, that in spite of them we are more than conquerors—"through him that loved us." For He actually lives and expresses Himself in us.

3. One other searching lesson from the story is this: *that some of the soul's greatest battles are fought over small things.* It was not a big thing, this going to the old prophet's house for a meal. It was not as though he was going to outrage

any actual law by going. It was not as if he was going to eat meat sacrificed to idols, or anything of that kind. There is no suggestion that the meal was not such as a man of God might consistently take. But fidelity in small things is that which alone attests the value of any professed loyalty to God. It was not a great thing in the days of the Neronian persecutions that Christians were asked to cast a handful of incense into a burning brazier before the altar of one of the gods. Yet to have done so would have been to be guilty of the great denial and the tragic desertion.

### Small Things the Test

It is in small things that our loyalty to God and to Christ is commonly tested and ordinarily proved. On our present obedience in details our future usefulness depends, since our obedience expresses our actual attitude toward the final truth as we have perceived it in the Lord Jesus Christ. How could God depend on that young prophet in any future mission if he failed Him in such a trifle? If in a small detail which was well within his own power he could not be relied upon, how could God trust him on some larger errand in which his own resources would obviously be insufficient?

Believe me, there is far more dependent on your unswerving loyalty to what you know to be God's will for your life than any human voice can ever declare to you. Some of you have been over the field of Waterloo, where there has been explained to you the strategy of that day which turned what seemed like certain defeat into a great victory. It all lay in the taking of a small farmhouse. Upon the taking of that farmhouse, humanly speaking, depended not only the victory of that day but the subsequent fortunes of half the world.

It is just so in our lives. Do you say it is only a little friendliness, a little compliance to which you have been urged, with profitable worldliness and conventional insincerity? I tell you that about that little thing there may be raging the greatest conflict of your life, and that your entire usefulness in the future may depend upon your unquestioning obedience to the Lord Jesus in regard to it.

### A Soul Saved But a Life Lost

These Old Testament stories are not given merely that we may spiritualize their details, to draw more or less artificial parallels with our own lives, or fancifully to illustrate the successive stages and experiences of the Christian life; but to set forth great and unalterable principles. So I do not attempt, in closing, to draw any analogy between the young prophet's end and that of the Christian who fails in the same way. But I do say this, that a man may go on living that faith in Christ which saves him eternally, in the sense of relieving him of fear regarding future condemnation, while his usefulness is dead, dead for ever. His soul may be saved while his life is lost. And because his influence has become a negative thing it is an actual cause of danger to those amongst whom he lives.

### Replacing the Flagstaff

There is on the side of the Thames, down toward the estuary, an old church with a high tower, surmounted by a flagstaff. Some years ago, owing to the ravages of wind and weather, this flagstaff became unsteady, for the wood had rotted. It was examined and the officers of the church were told it was unsafe and must be taken down. It is a poor church and they had no money to spend on flagstaffs, so the flagstaff came down and was not replaced.

But in three or four days' time there came down a messenger in hot haste. The British Government wanted to know what they had done with their flagstaff! Paternal though the Government is in many directions, those concerned were surprised to find that it should take notice of a flagstaff that had been removed, and asked, "What has that got to do with the British Government?" "It has this to do with it. That flagstaff has been up there for years, and pilots coming up the estuary, bringing incoming steamers, always take a bearing on your flagstaff. Now it has disappeared; and as this is a dangerous part of the river they must have it at once replaced." And as the church was too poor to put another flagstaff up the British Government put it up.

This is a kind of picture of life. There are people who are watching your life and taking a bearing on it. Although we may not know it, yet the biggest thing about us is our unconscious influence. But, oh! God help us, if, following this young prophet's defection, our influence for good should die while we go on living!

### Can We Come Back Again?

My last word is this: from this Old Testament story and all the principles it declares and illustrates, we look onward to the Lord Jesus, who, when He came, gathered up all the experience of the past, including this episode, in the warning with which every promise of His is countersigned: "Watch and pray that ye enter not into temptation." We turn again to Him, who, along with this warning, declares also the blessed possibility of forgiveness, even if we have begun to turn aside. He declares the possibility of the restoration of fellowship with God and heaven. He declares that He, the mighty power of God, can organize victory out of our failures and create a new life out of the chaos of our disasters. He promises us liberation from the condemnation of conscience by the precious blood which cleanses from all sin. He assures to us, for every day of the future and every conflict we shall meet, the gift of His supporting, inspiring Spirit.

Some one said to me the other day, after preaching in London, "Well, of course, the kind of thing you preach is impossible, human nature being what it is." I said, "My friend, you are perfectly right. But the gospel begins by proposing that human nature shall not remain what it is! The gospel begins by proposing that human nature shall be changed!" And the history of the Christian church

is that that claim is made good in ten thousand lives.

So it all just means this to us in this hour, that we come back from failures and fears and weaknesses, back to the blessed Lord, and to the fountain open for sin, to the hands that were wounded for us and that wait to touch us again into a new sensitiveness of conscience, and to light afresh on the altar of our hearts a new flame of love, and to fill these poor, debilitated, fear-harassed lives with the glory of His own presence. Let us come back to Him now.

### "GO IN PEACE"

By Rev. Carl W. Reamer, Dennisville, N. J.

"Go in peace," He said to me;  
I heard His voice.  
He said, "If you obey  
You shall rejoice."

I did not take Him at His word;  
But trembling lay,  
Thinking my penitent tears  
Would take my sins away.  
Weeping in solitude and restlessness  
I shed  
Abundant tears, and sorrowing—  
Had "dust upon my head."

I sought Him earnestly, I thought,  
But found no peace.  
My burdens, fears and doubts  
I "felt" increase.

I now know why it was  
I felt my sin.  
I did not listen to His voice,  
But looked within.  
And, so, when listening thus,  
My heart was all aglow,  
My fears, my doubts, my sins  
Were lost in Calvary's flow.

"Go in peace," He said to me;  
I heard His voice.  
I went in peace and praise His Name  
I still rejoice.

### THE CHURCH ON THE CORNER

By William Irvin, Greencastle, Ind.

What though the world pass by with  
silent tread,  
Intent upon the things unknown to  
God;  
What though men wander in the dark-  
ness of their souls,  
Blindly past thy door and trod  
Paths to places where His voice is not  
heard?  
Thou must wait—wait—through all  
time,  
Through the night of dark strife, with  
arms outstretched,  
Doors flung wide; thy bells must chime  
His eternal message to a world without  
Christ.  
Dawn shall find thee there, all ways  
leading to thy doors,  
All men traveling these ways to keep  
their trust  
With Him.

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# What Genesis Teaches About Creation

By Professor L. S. Keyser, D.D., Hamma Divinity School, Springfield, O.

**E**VOLUTION teaches that all the forms of organic life evolved from a primordial cell, which in some way, no one knows how, came into existence. This original cell could not be the result of spontaneous generation, because all biologists admit that, so far as their science knows, biogenesis, life from life only, holds the field. Then how came the first cell, the unit of life, into existence? The Bible teaches that it came by creation. Science is mute. If God had to create the first life-germ, it is reasonable to believe that He may have created many such germs.

Evolution holds that all the higher species of vegetables and animals have evolved from lower species. But the transmutation of species has not been proven by science in a single case. The Bible teaches that from the beginning of vital forms each species was intended to reproduce "after its kind." This is said again and again in the first chapter of Genesis; read verses 11, 12, 21, 24, 25. The Bible nowhere hints that lower species developed into higher species. It teaches the doctrine of the persistence of type; and today we see the same law predominant in nature.

**Monkeys Have Always Been Monkeys**

Monkeys have made no progress during the entire historic periods. They are proven to be precisely the same creatures they were three thousand years ago in Egypt and five thousand years ago in Babylonia.

Evolution teaches that man was evolved from an animal stock—usually called the "primates," the same stock from which the monkeys, apes, baboons, chimpanzees and gorillas were evolved. Thus, according to present-day evolution, man did not emerge from the monkey and the ape, but from a species of animal still lower in the bestial scale. He is not the son of the monkey, but his cousin. Both had the same grandfather.

On the other hand, the Bible teaches clearly that the first man was directly created in the divine image, "And God said, Let us *make* man in our image, after our likeness" (Gen. 1:26). The verb translated "make" in this verse is *asah*, which does not mean to grow or to develop, but to make outright. If the inspired writer had wanted to teach that man grew or evolved from the lower animals and plants he could have found some eight or ten Hebrew verbs which would have conveyed that meaning. He could have used *gadal*, *yatsa* or *tsamach*. It would have been very easy for God to

have said, "Let us cause man to grow (*tsamach*) from one of the animals." But He did not say that. He said distinctly, "Let us make (*asah*) man in our image."

## Moses Used the Correct Words

The next verse (27) tells us more specifically how God made man. It says: "And God *created* man in His own image; in the image of God *created* He him; male and female *created* He them." Here the word "created" is used three times. In the Hebrew it is *bara*, which means to bring something new into existence, something that had no prior existence. It is the same verb that is used in the first verse of the Bible, which says, "In the beginning God created

general history of the creation. The second chapter does not contradict but complements the first chapter. It tells more specifically how God brought man and woman into being and prepared the garden of Eden for their residence. This is a method of narration frequently employed in the Bible and also by the writers of many other historical books. The first chapter (v. 27) tells that God created man's soul or mind in His own image. The second chapter (v. 7) indicates how God formed man's body and united his soul with it in an organic or vital relation.

The biblical description of the formation of man's body does not correspond with the evolution theory. The biblical record says, "And God *formed* man of the dust of the ground, and breathed into

his nostrils the breath of life, and man became a living soul." Again, the Hebrew verb translated "formed" does not denote to grow or develop. If the writer was divinely inspired, the Holy Spirit should have led him to use the right Hebrew verb. He used *yatsar*, which means to form, frame or fashion, but does not mean to grow. If man was evolved, the verb *tsamach* should have been used. It would have been very easy for the inspired writer to have said, "And God caused man to grow up (*tsamach*) from one of the animals which he had developed." Then everybody would have understood that man was



Hamma Hall—Recitation and Chapel Building, Hamma Divinity School, Wittenberg College, Springfield, Ohio

(*bara*) the heavens and the earth." If this verb means in the first verse to create *ex nihilo*, it ought to mean the same in verse 27, which tells how God brought the first man into being.

Remember, too, that the verb *bara* does not mean to *grow* or *develop* by a slow process; it means to create outright. Had the biblical writer wanted to teach that man grew or evolved out of some lower creature, he should have selected the right verb to convey that meaning. He should have used the verb *gadal* or *tsamach*. He should have been accurate. Or, if the writer was divinely inspired, then God should have selected the right Hebrew verb to indicate that man was the result of an age long process of growth. There is not a hint here or anywhere else in the whole Bible that God caused man to evolve from the lower animals.

## Genesis 2 Complements Genesis 1

The first chapter of Genesis gives a

evolved. No hard, scientific language would have needed to be used. It could have been put so simply that a child could have understood it. Why did not the writer use the right word if he wanted to teach that man was evolved?

Man's fashioning from the finest material of the soil is told in one short verse (Gen. 2:7). Can any one honestly read a process covering millions of years into that concise narrative? If man was evolved by an age-long process, the biblical method of telling it is very deceptive. He is a poor writer who cannot make himself understood better than that. Why was not the inspired writer of Genesis 2 moved to use language that told the exact truth, if evolution was God's way of developing man? He could just as easily have said that man grew up from a lower animal as that God fashioned him out of the dust of the ground. There were plenty of good Hebrew verbs and phrases to have put it in that way if that is the way it occurred.



## What Kind of a Being Was Adam?

According to the Bible, what kind of a being was the first man? He was a rational being from the start. God spoke to him. He said, "Be fruitful and multiply, and complete the earth, and subdue it, and have dominion over the fish of the sea, etc." Would a brute have understood the divine command? Do the evolutionists teach that God spoke at all to the "Neanderthal" or the "Cromagnon" man?

Immediately after his fashioning, God placed the man in a garden, not in a jungle or a dank forest, or a dismal swamp. The right word for woods or forest would have been *yaar*, for wilderness, *yeshimen*. But the biblical writer said *gan*, a garden. That does not agree with evolution.

And how did God treat the man? As a rational and moral being. He told him to eat of all the fruit of the garden except one tree, "the tree of the knowledge of good and evil." This shows that he was a free moral agent, able to distinguish between right and wrong and to choose between them. Does that correspond with the brute man of evolution? Then the man was told to till the soil—to "dress and keep" the garden. He was to be a gardener, a tiller of the soil, not half-brute killing and slaughtering right and left, and fighting the wild beasts.

## Why Was Man "Alone"?

Note also, God said, "It is not good that the man should be alone; I will make a help meet for him." If evolution is true, how could he have been alone? There were plenty of animals like himself around him. Why would God have to make another being to have an affinity with him? Why not just hand over to him one of the sub-monkeys or pre-apes?

Note what happened next, God caused the animals to pass before Adam in order that he might name them. This implies a good deal of intelligence in Adam, a good deal more than the brute man of evolution could have possessed. It looks as if this was the beginning of scientific classification in natural history. The narrative also implies that the species were fixed at that time, so that the man could discriminate among them. But among all the animals there was not one that was a proper helpmate for the man! That was what God wanted Adam to learn by the concrete and scientific method of observation—that he was neither the son nor the cousin of the monkey and the ape, but belonged to a genus all his own. Nothing could be clearer. Then God, instead of trying to palm off a mere animal on man, made a woman of the same genus as himself, building her from his own seminal substance, and thus, as soon as the man beheld the woman, he recognized in her a true companion, one who had a real affinity with him, because she belonged to the *genus homo*, the same class of rational beings as himself!

Now look at the picture of primitive man in Henry Fairfield Osborn's, *The*

*Hall of Man* (last edition, May, 1925), and see how brutal he looks, just emerging from bestiality, and then ask whether any honest interpreter can identify him with the first man of the Bible who was created in the divine image and who held intelligent converse with his Maker. The whole atmosphere and milieu are totally different.

## Christ Endorsed Moses

It should also be remembered that our Lord Jesus Christ endorsed the narrative of Genesis. In both Matthew 19 and Mark 10 He referred to the creation of the first members of the human family male and female, and also to the special creation of woman as man's helpmate, and on this narrative He founded the institution of marriage between one man and one woman, adding, "What therefore God hath joined together let not man put asunder."

If the biblical story of the making of man and woman is not true, then Christ was mistaken, and cannot be our Lord and Saviour. Just as you cannot bring the north and south poles together and make them one, so you cannot harmonize the biblical account of the creation with the theory of evolution.

## Appeal to Experience

Do the advocates of evolution really feel in their souls that they are the descendants of animals of the forest and the jungle? Do they relish the doctrine? Do they not feel rather that they belong to a different genus, and therefore must have had a higher origin?

There are no heathen tribes who have a tradition that they have come up from the brutes. Their traditions are that in some way they came from the gods. The writer once asked a missionary from Central Africa whether the tribes there had any idea that they had sprung from the monkeys and apes, or the same animal stock. He replied positively, "No, they would be highly insulted if you suggested such a thing!"

If man is really the scion of the brutes, why do not the ethnic peoples have a tradition to that effect?

## Cave Men of Europe

There are scientists who constantly appeal to the "Piltdown" man, the "Neanderthal" man, the "Cromagnon" man, and others as proofs of evolution. But those primitive people may be degenerate types of men. Living today, at a time of the highest kinds of civilization, there are people like the Bushmen, the Hottentots, the aborigines of Australia and the South Sea Islands who are as low in the scale as were these men of the caves. There are people today in certain hinterlands that live in caves. So these paleolithic people may have wandered at an early period into the back countries of Europe, and may have lived contemporaneously with the great civilizations of Babylonia, Assyria, Egypt, Greece and Rome. Just as the heathen tribes of central Africa are living today contemporaneously with the civilization of Europe and the United States.

This view agrees with the Bible, which

teaches that at an early time the peoples were scattered over the earth. Besides, all the pagan nations of the world furnish evidence of a process of degeneration. The flower of Egyptian civilization, say the archeologists, came even before the time of Moses. We know about the high advancement of the Babylonians in the time of Abraham. The code of Hammurabi proves this fact, thereby confirming in a wonderful way the biblical narrative of the patriarchal age. The languages of pagan tribes show indisputable evidences of a culture in a former time that these peoples do not now possess.

## What Says Geology?

The most recent researches in geology also prove that there is no place on earth where the fossiliferous strata occur in the order fixed by the uniformitarians—that is, the evolutionists, the order arranged long ago by Lyell and his school. There are many places where, over large areas, the so-called "older" rocks of the evolutionists lie comfortably on top of so-called "younger" rocks.

These strata are likely to occur in almost any order. In many places the most recent strata lie directly on top of the most ancient strata, without the intermediate rocks of the evolutionists intervening. It is reasonable to infer that the rocky strata, with their fossils, were formed in the order in which they occur in nature rather than in the order fixed by the books, because the latter has been arbitrarily made to fit into a preconceived theory. Thus geology can say little about the order in which the various organic forms came into existence. Some of the lowest forms of life are found in the highest strata on the summits of hills and mountains. We must go to the Bible to discover the order in which the various forms of life came into existence—vegetables first, then the lower kinds of animal life, then the higher, last of all man as the crowning work of God.

## Man Not a Misfit

Because man has an anatomy much like that of the animals the evolutionists conclude that he must have descended from them. This does not follow by any means. It may be what the logicians call a *non sequitur*. If God made the realm of nature, as we believe He did, and got it ready for His final handiwork—man, He surely would have had unity and consistency in His plan. Thus He would have made man to fit into his environment. So as to bodily organization He must have fashioned man in many respects like the animals and vegetables around him. Otherwise man would have been a misfit.

This is seen in the way God fashioned man's body. He took of the finest material of the soil of the garden, and from it moulded man's corporeal nature. This agrees with the facts of science. Today man lives from the substance of the soil through the vegetables and animals which he consumes. Besides, when man's body dies, it moulders back to its "kindred element," the dust. Nor is that all; man's body is composed

Moody Bible Institute Monthly



of precisely the same chemical elements as is the ground and the water.

But all this does not prove evolution. It proves that God made man to fit organically into his environment. It proves the unity of His plan.

If you should see two automobiles, say a Ford and a Packard, standing side by side, you would note that they have many parts in common, but you would not say that one was evolved from the other. Rather, you would say that both are the handiwork of the same human mechanical genius. So the homologies in nature, from top to bottom and from bottom to top, may merely prove the unity of the Creator's plan.

### Many Extinct Animals

The remains of many extinct animals have been found. Does not this point to the doctrine of evolution? Not at all. Note the organization of those extinct animals, and you will find that they were just as perfectly formed as the animals living today. Indeed, many of them were much larger than the animals of the present era. Note the great mastodons of primeval ages, the great dinosaurs—have we any animals today to match them in size, strength and complexity of organization? In the Gobi Desert, China, the scientists found the eggs of the ancient dinosaurs. They were just as perfect eggs as any laid by any animals today. Even the fossils of mosquitos which hatched the ancient dinosaurs were found. They were just as perfectly formed mosquitos as those that puncture people and animals today.

### Persistency of Type With Variation

What is the dominant law that we see today in organic nature when we examine her as she is, without any preconceptions? It is the law of the persistency of type—each species reproducing "after its kind," as the Bible teaches. We do not see transformism. Within the species there is the possibility of some variation, but no transmutation of the species into another type.

This variation within the species is a providential arrangement, for one can see that the world could never survive if God had caused all individuals of a species to be exactly alike! If that were the regime, how would we be able to distinguish people and animals from one another? Men like Darwin, Mendel, Burbank and Kammarer have succeeded in making many modifications in species, and we honor them for their patience and skill. But they have not been able to produce a new type.

Moreover, nature herself never brings about these variations. They are produced by human intelligence. And when man lifts his cultural hand from them, they invariably either perish or revert to the original inferior types. This proves that nature herself does not cross the boundary lines of distinct species. Man does many things with nature that nature herself never does. Man can make an automobile; nature never would.

This agrees with the Bible, which teaches that God created man to have dominion over the natural realm (Gen. 1:26-28).

### Bible and Science

The saying of the liberalists, "The Bible is not a text-book of science," is of no value. Nobody maintains it. There are many things in science that the Bible says nothing about, but has left to the discoveries of man. But there are places here and there where the Bible does touch upon the realm of science. When it does this, it certainly should tell the truth, if it is God's book.

If God is the Creator of nature and the Author of the Bible, as He is, then His two books ought to agree. And so they do. It is only misinterpretations of the Bible and speculations of scientists that cannot be harmonized. The first and second chapters of the Bible agree so wonderfully with the true, empirical findings of science that the only explanation is that the Bible comes from divine inspiration. Compare the cosmogony of the Bible and its wonderful and explicit monotheism with the cosmogonies of the heathen people of the same age, and note the difference. One is rational, sober, scientific. The others are full of mythology, polytheism and all sorts of crude errors.

### Note Some Correspondences

Note some of the extraordinary correspondences between science and Genesis. The Bible teaches that vegetable life came first. So does science. The Bible teaches that the lower forms of life came first, then the higher. So the best science, although science cannot prove it absolutely. The Bible teaches that man arrived last. Science says the same. The Bible teaches that each distinct species pro-creates after its kind. That is just what we see in the organic realm today, while geology points to the same conclusion. The Bible inculcates the doctrine that man is a dual being, composed of body and mind. The best psychology of the day says the same (see Pratt, Buckham, McDougal, Crabb, Norlie, etc.). Everywhere the Bible teaches that man is a rational, ethical and religious being, superior to the brute creation. This accords with what we know of *genus homo* the world over.

The Bible teaches also that man is a sinner, and knows by his own conscience that he is. All ethnology teaches the same doctrine. The Bible teaches that nature herself has suffered some kind of a blight on account of sin (Gen. 3:14, 17-19; Rom. 8:18-23). When we look at nature as it is, we readily see that many things in her regime seem to be untoward. Last of all, when man has been regenerated through faith in Christ by the Holy Spirit, he realizes in his experience that the divine image within him has been restored, and that he can hold communion with God.

Many other correspondences between the Bible and empirical observation might be named, but these are sufficient.

### Taking the Bible Literally

No evolutionist, so far I know, whether he be a scientist, a minister or a theological professor, accepts the statements of the Bible in their plain, literal sense. He treats the early parts of the Bible as

myth, legend, folklore, or allegory, if he does not reject them outright. If he accepts them at all, he treats them in a figurative way and rejects their historicity. This treatment of the Bible destroys its authenticity and credibility; because people, who are naturally logical, will declare that, if the Bible is not reliable in regard to natural things, it cannot be trusted when it speaks of spiritual and supernatural matters. They also say that, if God gave us the Bible, He surely would not permit it to contradict the laws of the natural realm which He has created and which He governs.

More than that, to treat the plain historical narratives of the Bible as if they did not mean what they say encourages people to read anything they desire into the narrative. Thus the whole science of biblical and literary interpretation is invalidated.

### THE FOUR CORNERS OF THE EARTH

Often when Bible statements as to the rotundity of the earth are quoted, there are some who pick out some verse where the expression "four corners of the earth" is used, and they exclaim—"See that verse implies that the earth is flat and has corners like a board or a street."

But it does NOT.

Many Hebrew words are rendered "corner" in the Bible, and in this particular verse the word is rendered from *Kanaph*, meaning remote or distant place, quarter or location. The word *kanaph* is not used when a corner such as of a street is meant, but in such cases a different word entirely (*pen*) is used in the original; and again, where an angle is meant, the word "corner" is rendered from a still different word (*miqtsa*).  
—*Peoples Christian Bulletin*.

Just at the time when Satan was putting his heaven in the meal and getting it to working nicely for the establishment of Modernism, Mr. Moody was moved to establish in Chicago a Bible Institute for the training of Christian workers. He built, evidently, better than he knew. All of the pure streams of education were about to be polluted with the deadly influences of Modernism. If we had no Bible institutes, all of our ministers and all of our missionaries would be left in their training to the tender mercies of modernistic teachers and institutions. So while Modernism was growing in our colleges and universities, Bible institutes were springing up, and we have one in Los Angeles, one in Minneapolis, one in Denver, one in Philadelphia, and several others. These institutions have made it possible for us to secure men for our pulpits and mission fields who are trained along right lines, and are true believers in the Word of God. It is all very wonderful when we stop to consider how wisely and carefully God has led in all of these matters, and has preserved for Himself a ministry true to His blessed Word.—*Baptist Temple News*.

# "Where You Get Off Depends On Where You Get On"

By Rev. George W. Arms, D.D., Duluth, Minn.

IN THE midst of the present controversy on evolution that is stirring our country we often hear the remark, "What's the difference where we come from, or whither we are going; we are here now, and that's the main thing." This remark is made not only by the thoughtless and unbelieving, but by brilliant writers of syndicated news articles, and often those who profess to be leaders in the Christian religion.

This position is about as rational as though you were to meet a stranger on the train, and as you journeyed on your way with this traveling companion you were to ask him where he came from and whither he was going, to which he would reply, "A very foolish question, sir. Where I came from or whither I am going does not trouble me at all. In fact I am not sure on either of these points. It makes no difference. The main thing is I am on the way. We are progressing all the time with the train, and that should be enough. Why be troubled as to where we got on or where we get off? Enjoy the trip while it lasts." Of course, if you really met any one like that on the train you would soon make an excuse to get away, and sneaking up tell the conductor that there was an insane man aboard and that the best thing to do would be to make him fast before he did one any harm.

## Going Through the Train

Continuing our parable a little further we will now go through the train and meet the rest of the passengers. When we do this we find that while the stranger we have just met is typical of a few he is not typical of most of the passengers, who, at least, think more deeply. All these others are divided into two groups both groups seem to have a pretty definite idea as to where the train came from and whither it is going. There are those who tell you that the train pulled out of a depot called Germ Cell, and that its terminus is Physical and Social Perfection. This is a rather large, noisy group. Since they are pretty sure of

their time table, and it will be a long, long time before they reach their journey's end, these folks are largely occupied with their own pleasures. Playing cards, gossiping, salacious literature and the like so consume their time that they have no moments even to enjoy the scenery or the fresh air of an open window.

The other group have tickets which read, From the Garden of Eden to His

is traveling, but very near at hand.

## Calling the Conductor

It is natural that controversy should arise between these two groups of travelers. What they believe concerning their tickets determines their whole attitude toward the train, and also their entire conduct. Accordingly it is decided to call the Conductor to see whose tickets are right. The people who claim

the train started from Germ Cell respect the Conductor as being a very able man, but they will not acknowledge He has any superior wisdom to their own, nor will they acknowledge His authority. The Conductor, however, surely knows more about the train than anyone else, and surely has full authority. He at once states the tickets stamped Germ Cell are false, and that the train pulled out from The Garden of Eden, that God so made man at the beginning (Matt. 19:4). He said He was there at the beginning, and that He had the train brought around by the way called Calvary in order that He might bring it to the station which He called Complete Redemption. Moreover, He added, it cost Him a great struggle to do this, so that He had to spill His blood to bring it to pass; and He showed to the passengers scars in His hands to prove it. He said also that He had other scars. This made many believe on Him, but the others mocked.

"By my blood," He said, "I have purchased the whole train, but only to those who believe on Me, and acknowledge that we are routed via Calvary am I able to give a ticket

that will enable them to get off at the city, which you call His Likeness, but which I call My Father's House. But those who hold the forged tickets headed Germ Cell will not acknowledge this. I will also get off there with you, so that the station is also called The Parousia. Then the train will run wild for seven days, and its real end will be Eternal Destruction. Already we are near the destination for which I have purchased the train. It

## THE PASTOR'S CALL TO REST

By Rev. Joseph Taylor Britan, D.D., Columbus, O.

Suggested by the enforced retirement, on account of illness, of a brother minister

O Lord! I know not whether soon or late  
Mine ears shall hear a summons at the gate—  
A sound, a flutter as of angel wings,  
That bids me leave all transitory things.

That call I know shall come one day to me,  
For Thou in love ordained that it should be.  
God grant—at noon or toward the setting sun—  
God grant me grace to say, "Thy will be done."

My hand shall hesitate to drop the pen,  
My tongue shall try to speak Thy grace to men,  
My heart shall surge to utter forth Thy praise  
E'en to the end of my appointed days.

For Lord the task of showing forth Thy grace,  
To members of a lost and ruined race,  
Is one that might for angels fitted be;  
But Thou, O Master mine, selected me.

It took, O Lord, so long to learn the task  
That I cannot refrain—I boldly ask  
For an extension of my little day  
E'er Thou dost come to take me far away.

But Thou in sovereign wisdom dost not yield;  
Instead Thou ledest others to that field  
Wherein I have so long and gladly sown—  
For field and work and workers are Thine own.

I know that Thou, who didst uphold, sustain,  
The while I plowed and sowed and reaped Thy grain,  
Wilt not Thy weary servant now forsake  
Nor from his heart the Holy Spirit take.

And Lord, if I must sit and rest and wait  
A little while e'er ope's the pearly gate—  
O grant that through a perfect victory  
My life and death shall ever speak for Thee!

Likeness. These tickets indicate that the train has a steep up-grade and mountainous climb. Names of the local stations as you pull out from the Garden are Lost and Sinful State, Chief of Sinners, and such like; while the city His Likeness has various names such as We Shall Be Like Him, The Marriage Supper and Our Lord's Return. This station is not a long, long way off, as the one to which the first group

would seem that we are in the suburbs, and at times you can almost hear the shout 'Behold, the Bridegroom cometh!' But you will notice on your time table that no time is indicated as to when we are to arrive; for no one knows, not even Myself. But watch and be ready. Across the aisle now there is a mother getting her children ready. She is telling them that we are drawing near. See how happy they are, and how content they sit looking out of the window. The children of the deluded ones you will notice are inclined to be very disobedient. They will become more and more so as we draw near."

#### A Ticket via Calvary

At these words a man who had a ticket via Calvary said he was greatly distressed, that he had had sorrow and sickness and loneliness by the way, and that a very smooth looking passenger insisted on coming over and visiting with him. This passenger told him that his ticket was no good; that he had better jump out of the window, or blaspheme, making all kind of evil suggestions, so that the man said he had no peace at all. But the good Conductor told him not to fear him. "His name is Satan," He said, "He is a liar, and has been on

the train from the beginning. He has no power over those who hold My ticket. He will make all manner of suggestions; that has always been his method. The best way is simply to pay no attention to him. Then if he insists call Me, for he is afraid of Me. I defeated him at Calvary so that he has no power over mine. Often just to call Me is enough to make him run. You will notice those he troubles most are those who get on at Chief of Sinners; while those who get on at Moral Progress he generally lets alone, for he knows their tickets have not the mark of the cross on them. In fact most of these do not even believe that he is on the train. In the midst of the week, after we have left the train, he will be chosen to take full charge, and will bring the train to a great destruction." At this the man was greatly cheered, and said he would trust his ticket and the Conductor from now on, and give no heed to the suggestions of the evil one.

#### How to Sleep Well in Your Berth

It then became perfectly evident to the little company that where you get off depends largely on where you get on. Those who got on at Germ Cell and such

local stations as Self Righteousness would never get off at His Likeness; for they refused to acknowledge that they were routed via Calvary, or to get their tickets from the Conductor, which tickets bore the sign of the cross. Indeed they did not believe there was such a station, and had no desire for such a one.

This greatly grieved all those who had the true tickets, and especially grieved the Conductor, who was there with the scars which He had received in order that He might bring all on board to the city whose builder and maker is God. So they asked Him what they might do to win the rest; for the station was now being approached, and the people were not ready to get off. The King said (for so He was in disguise) that earnest prayer, their manner of life and example, and personal testimony would win many; and that His only method was that they should be witnesses to all on board.

How does your ticket read? Where do you get off? Nay, rather where did you get on? If your ticket reads that you got on at Germ Cell, or Self Righteousness, or Don't Care Where, change it for one that reads At the Foot of the Cross, and sleep well in your berth tonight.

## What English Scientists Think of the Tennessee Case

By Professor George McCready Price, M. A., Watford, Herts, England

THE general tone of newspaper comment here in England regarding the Tennessee "trial" is one of utter bewilderment and incredulity. Seemingly, very few people here understand or appreciate the strongly neutral or non-religious stand of American school law regarding the teaching of religion. And as the English evolutionists, even more so than the Americans, have always assumed the air that the battle was fought and won by their side long ago, with nothing now left but to assess the amount of the indemnity or reparations, it is very difficult for them to realize that, as a celebrated zoologist of California has expressed it, "the battle ground of evolution will have to be fought all over again, this time not between the scientists and the theologians, but among the scientists themselves."

#### Evolution a Religion

To the few people that I have personally come in touch with I have tried to point out these facts. I have also showed the intense feelings aroused on both sides, by the opponents of the doctrine of evolution, some of whom would seemingly almost go to the stake rather than have their children taught this doctrine, and likewise the doctrinaire evolutionists, who always assume the role of martyrs at the prospect of not being able to teach my child, at my expense, what they believe and I repudiate. And I point out that, if evolution is not a religion, it seems to have all the characteristics of a religion, in its tendency to arouse the deepest feelings

and emotions of the human heart. Accordingly, as I have tried to show them, such a matter is precisely such a matter as the public schools must let alone. And I am glad to say that most Englishmen to whom I have presented these facts are quite agreed that these laws against the teaching of evolution are not such reactionary measures after all.

The current issue of *Nature* (July 11, 1925), the foremost scientific journal in the world, has a symposium of expressions of opinion from some thirty odd prominent scientists and educationalists regarding this subject. The editorial questionnaire sent out soliciting these opinions was itself quite biased and in some important respects misleading as to the real facts prevailing in America; and this is no doubt the reason why many of the replies show little more thought of the real problems involved than are shown in the current newspaper articles. Such is notably the case with the replies submitted by Edward Clodd, and Dr. E. W. Barnes, Lord Bishop of Birmingham, and others. However, there are some replies which contain much good sense; and of these I wish to select a few.

The first I will give is from

**Sir Ray Lankester, K. C. B., F. R. S.,** formerly director of the Natural History Departments of the British Museum, who certainly will not be suspected of being prejudiced against the theory of evolution. He expresses the very sensible idea that the law ought to be obeyed until it can be repealed; for clearly not

even the most doctrinaire evolutionist could honestly assert that he had a conscientious objection about keeping quiet regarding this theory. And he proceeds as follows:

"The whole affair is being worked by journalistic enterprise in the States on a misleading basis. There is no 'trial' of the advertised teacher. He is no martyr. He is simply a case of the very ordinary failure of an employee to carry out the terms of his engagement and is dismissed accordingly. He is under no compulsion. He can teach according to contract, or he can go elsewhere. He prefers to go" (*Nature Supplement*, page 72, July 11, 1925.)

Of course, we cannot but regard this as eminently fair and sensible. It is not generally known over here that this is a purely friendly "trial" and prosecution, merely to test out the law; and that whichever way the case may go in this lower court it is almost certain to be appealed to the Supreme Court of the State, to be in turn carried to the Supreme Court of the United States. But in view of these facts, it is all balderdash to talk about the "poor victim" of a merciless blue law, etc., etc., *ad nauseam*.

**Professor W. J. Solas, Sc. D., F. R. S.,** professor of geology, Oxford University, expresses the doubt about the advisability of having such theories as that of Darwinism taught in the lower schools. He says:

"For myself, I confess that I regard the Darwinian explanation as only a half truth, and I think that the dis-



cussion of this question requires wider knowledge and greater maturity of judgment than the schools are likely to provide. It should be left to the universities, and even then the implications of all evolutionary theories should be carefully borne in mind, for the effects of some of them, if rashly introduced into ethics, personal, social, or political, might prove to be disastrous in the extreme" (p. 75).

I think that some of us would amend this last statement by saying that these theories *have already* been introduced into ethics, personal, social, and political; and that they already have proved to be "disastrous in the extreme." And that is where the whole trouble lies, and why certain resolute Americans are determined that the public schools shall no longer be made a partner in such nefarious business.

**F. A. Bather, D. Sc., F. R. S.**  
Keeper of the Department of Geology, British Museum (Natural History), makes out a very clear case for the teaching of facts without theories, a view of the matter that has not been sufficiently dwelt upon by others. He says:

"Evolution is a theory of creation. There are other theories, and some of them, held by thousands of well-meaning people, may not be taught in the State schools of certain countries. Perhaps it is just as well not to teach any theories. A teacher who is not himself an investigator is liable to be too dogmatic and to bring forward a theory as a ready-made explanation of matters which he is really (like the rest of us) unable to explain. The right of free thought and free speech is one thing; the guidance of the young is another" (p. 77).

He proceeds to say that students who are taught facts without theories, with the interpretation of these facts left over until the students are more mature in years, receive "a better intellectual training than if the theory had been forced upon them." And he then gives expression to the following pungent and very pertinent words:

"Are not Americans a little too ready to substitute theory for fact in their educational courses? Perhaps this attack is the inevitable reaction, and it may prove not unwholesome. It would do us all good to drop 'that blessed word Evolution' for fifty years" (p. 77).

I think there are a good many thousands of people in America who can say "Amen!" to the latter part of this statement, at least. I foresee that this expression will be often quoted in the "battle of the giants" on which we are now entering, for the conflict has as yet only begun.

**Professor D'Arcy W. Thompson, C. B., F. R. S.,**

professor of natural history, University of St. Andrews, thinks there might be worse things for certain people to do than to try to keep their children safe from what they consider wrong influences. He says:

"If they did no more than forbid the teaching of evolution in their elementary schools, I should even be in-

clined to agree with them; for I feel myself none the worse that no schoolmaster ever dreamed of teaching Darwinism to me, nor has it ever been among the lessons which my own children learn. Few schoolmasters are really fit to teach it, and children have other fish to fry" (p. 79).

**Dr. William Bateson**

takes occasion to dwell on the imminent peril for all scientific research which to him seems to be implied in the widespread revolt against the teaching of this doctrine,—words which indicate that the good Doctor has been sadly misinformed regarding the real animus behind this movement. Professor Punnett, of Cambridge, treats the matter lightly, and intimates that such a widespread interest in the matter of this "trial" ought to give wide publicity to the evolution idea. "It will," he says, "lead to some interest in these matters on the part of millions to whom, at present, evolution is nothing but a longish word that sometimes appears in a cross-word puzzle" (p. 80).

On this latter point, I am persuaded that this ignorance and hence indifference regarding the theory of evolution is far more applicable to the people here in England than to those in America. For it is certainly a fact that the common people of America already have a much better grounding in the elementary facts of natural science than do the corresponding classes in this country. And of course such a theory as that of organic evolution cannot mean very much to people who know little or nothing of such sciences as botany and zoology and embryology and general biology. But these sciences are essentially unknown to any in England except university men, and even then to those of only a few scientific schools. These matters are here in England still in the hands of only a small number of technically trained specialists; for there is no widespread knowledge of these elementary facts of modern science here in England, as there is almost everywhere in America.

**Rev. A. F. Day, S. J.,**

whose opinion is also published here among that of these many professional scientists, says:

"Of course, the teaching of advanced evolutionism lends itself fairly readily to being made the vehicle for communicating an anti-religious bias. To endeavour to inoculate unformed minds with such a prejudice would evidently be taking an unfair advantage. Indeed, such conduct is opposed to science as well as to morality" (p. 83). Lastly,

**Professor S. J. Hickson, D. Sc., F. R. S.,**

professor of zoology, University of Manchester, dwells on the importance of liberty for the taught, as well as the over-worked *Lehrfreiheit*, or the liberty of teaching:

"In the correspondence which has been published about the Tennessee State law on the teaching of evolution a great deal has been written about the importance of the liberty of the teacher. With all that we must cor-

dially agree. But let us also plead for the liberty of the taught. Let us insist that in a free country the young men and women should be trained to think, encouraged to discuss, and free to form an opinion. The dogmatic teacher produces dogmatic pupils, and a State that insists upon dogmatic teaching produces a race of citizens deprived of that liberty of thought which is essential for its progressive development" (p. 81).

With these remarks also I heartily agree. Have I not been trying for twenty years to have the recent discoveries in geology freely discussed throughout the country? And have not the reigning clique of evolutionists worked their level best to keep these facts away from the public? In the present state of modern science, as given in my *New Geology*, and also in my latest book, *The Phantom of Organic Evolution*, the one great desideratum at present is a free and full discussion of all the real facts in the case. And apparently there is nothing that the people in the intellectual seats of authority dread more than this open discussion and free investigation. They have settled on a scientific creed, which has now become a reigning "orthodoxy," and is proving as intolerant as any entrenched orthodoxy of the past; for in this respect it is running true to form as a *religion* and not a science. Our demand is for the opportunity for the school children, as well as for others, to learn something of the facts on the other side.

Our demand is, "Let there be light!"

*We are still working on our radio, and our friends continue to send funds to help pay the expense of installation.*

*We sincerely hope that we will soon be able to address our friends "thru the air".*

*Pray for this special feature of our work.*



# William Jennings Bryan University

By Rev. W. B. Riley, D.D., Minneapolis, Minn.

**W**E ASK in all candor, Would not that be a fine name for a great American University founded on the fundamentals of the Christian faith, and as a memorial to the man whose name for months past has been on the lips of men the world around?

Just now, memorials to Mr. Bryan are being universally discussed and, in some instances, actually planned. Are we not in grave danger of accomplishing the undesirable in this whole matter or dissipating our forces? Is it not true that "the only fit memorial to William Jennings Bryan is suggested in the above caption?" The reasons for this statement are not far to seek.

## A Bryan Memorial

*Mr. Bryan rests where, and as he requested,—the cemetery near to the capital of his country. The men who had served it and, in many instances, died in its behalf, were his brethren and fellows indeed, in national fealty. With them, he desired to lie, and among them, he appropriately rests,—all battles over so far as his personal engagements in the same are concerned.*

*His memorial should not be a dead thing. The most magnificent obelisk that could be reared above his resting-place, however wisely and significantly inscribed, would prove an inappropriate monument. That which voices the life memory of William Jennings Bryan should itself be alive, sentient, throbbing, capable, determined; and a William Jennings Bryan University would symbolize this new saint of fundamentalism as no other conceivable thing could do.*

Then again, America needs a fundamentalist university at this moment as she needs nothing else. "While believers slept, the enemy sowed tares," and few of our institutions, State or denominational, escaped the destructive visitation of his hand. In an effort to rescue education from this deadly grip of criticism, William Jennings Bryan spent, and even sacrificed, his life. What memorial could match in fitness a great fundamentalist university, erected in his memory and destined to wear his name while time should last?

## The Financial Problem

*No financial impossibility is involved in this suggestion. Since Mr. Bryan's death, capable men have assured me that if the present public mind is employed in this interest, a program of millions can be put over.*

*There are rich men among the fundamentalists. Personally I know twenty-five to fifty men in America who hold absolutely to the fundamentals of the Christian faith, and who are the masters of millions. In my judgment, no appeal could go to these men that would so certainly find a response as a proposition to found a great university in the name of the Great Commoner and America's*

*first Christian layman. It would not surprise me, in the least, if a single man arose to give millions; and I should not be greatly surprised, were such a university undertaken, if there were more than one offer that would exceed seven figures. In fact, never in human history will a better opportunity to link ones name and influence for good and God as a man of financial success with that of a great intellect and soul, exist beyond that which the fundamentalist millionaire of America is now afforded in this very suggestion. There are great ministers among us who have prayed for this very institution daily since the fundamentalist movement was born. Has not the hour struck for God to answer their prayers and has he not his man or men waiting and willing?*

*Then the plain people would respond to this opportunity. There are literally thousands of men who would count it a joy to be given the opportunity to invest from one to one hundred thousand each, in such a great Christian university—a university in the halls of which the noblest of scholars would be employed as teachers—the most sincere students would study, and from which not one false note would be sounded, one departure from the faith noted, one attack on God, His Son or His Word even tolerated. When did ever such a need and such an opportunity come together as exist: in the presence of this mighty man's decease?*

## The Appropriate Location

One of the dangers of the present condition is the personal and selfish desire of a large number to get some sort of a Bryan memorial in their community. We know how to sympathize with this. We have long expected to establish a college in Minneapolis and, of course, would enjoy having Bryan's name attached to it and Bryan's influence employed in its behalf; but let us one and all lay aside all selfishness in this matter and consider the future, take the far look, plan as wise men.

*In the judgment of this writer, the William Jennings Bryan University should be located in Illinois. This was Mr. Bryan's native state. In the schools of that state, he secured his education. While yet in that state, he rose to eminence. Nebraska became the home of his political ascendancy, and Florida, with its matchless climate, his beloved wife's health considered, uttered to him the last and most efficient call for residence. But he was born in neither of them, and in the truest sense, he belongs to Illinois.*

*Chicago or vicinity is the ideal location. It was in Chicago that he secured his education in law—the very education that gave direction to his potent life! Chicago is only a few miles removed from the center of the United States population. Chicago is the seat of*

*many skeptical universities,—the very universities against which he made his fight for the fundamentals of the faith. Chicago is a place of ready access on the part of the men who must be chosen to administer the university's affairs. Chicago is an educational center of increasing importance. Chicago has also been the common meeting-place of the executives of the World's Christian Fundamentals Association and, in all probability, will forever so remain.*

*This, then, is the location. In and about Chicago there are many influential fundamentalists. There are a number of institutions that would co-operate and in some instances would combine with the movement; in fact, more of them than we dream, might be easily incorporated in this great university. There are men who tell me that they stand ready to raise the money; capable men who have the organization and the ability. Will the fundamentalists of America rise to this auspicious hour,—this God-given and never-to-be-repeated opportunity?*

## BELIEF

Believing is not a kind of feeling. Neither is it a kind of willing. It is a kind of thinking. The understanding is the proper and immediate subject of faith. When we believe that there is a God, we do not feel that there is. Neither do we will that there shall be. We think that there is; and we think that there is, because we have reason for entertaining such a thought. When we believe that there is a land called Australia, we do not feel that there is; and we do not choose that there shall be. We think that there is; and we think that there is, because we have evidence to satisfy us that there is such a country.

It is assuredly of great moment that men should bear in mind that, when they are called upon to believe in the Lord Jesus Christ in order to gain salvation, it is thinking that is needed. It is our thoughts of things that ultimately rule us. It is thought that rules the world.

If, then, men would believe in God, they must think, and think the right thought about God. In thus thinking, they do believe in God, and will become, in their moral character, men of good faith. Their thought about God will rule them. Being right thought, it will rule them rightly. And so, if men would believe in the Lord Jesus Christ, they must think—and think the right thought about Him. They must think the Holy Spirit's thought. And if they do, their thought will be not simply faith—and they will hence become, in their moral character, persons of good faith. If they be full of faith, it will be reasonably expected that they shall be found faithful in all their relations.—James Morison.

# The Wyoming Slide

By Carl C. Harwood, Jackson, Wyo.

From Correspondence addressed to The Bible Institute Colportage Association, Chicago, Ill.

**T**HE slide referred to happened eighteen miles from Jackson. All spring there had been little earthquake shocks in Jackson's Hole

every few days. This was an exceptionally wet spring and summer, and together with the water from the heavy rains and the earthquake shocks, a part of Sheep Mountain loosened and slid in to the Gros Ventre River. The magnitude of this slide is almost beyond words, as billions of tons of rocks, earth and trees slid into the canyon below and walled it up, 225 feet deep in the lowest place and more than 350 feet in the highest place on the mountain across the valley from the slide. Upon hitting the mountain in front, the slide divided, going partly up and partly down the river, extending a mile and a half length-

wise of the canyon. The portion of the mountain which slid in to the canyon was thickly timbered.

"There were only eight head of stock

life. Five people escaped the slide only by seconds.

"The slide and the lake together destroyed two farms, about 350 acres of farm land and considerable pasture land. The lake will be approximately eight miles long and from 100 yards to a mile wide, and in the deepest place about 225 feet deep. The greatest damage, however, is to those below the river who depend upon the water from that river for irrigation, as it will take from 30 to 60 days for the river to form this lake. Some engineers have said it will take six months.

"The water from the river at the time of the slide was splashed more than 350 feet up the other mountain side. The slide happened and was all over in about three minutes."



A Partial View of the Great Wyoming Slide

under the slide, although 300 head had passed by a few moments before. A man on horseback had to ride for his

## More Newspaper Inaccuracy

"Parkville, Mo.,  
"August 3, 1925.

**E**ditors MOODY BIBLE INSTITUTE MONTHLY:  
Enclosed I am sending you an excerpt from the *Kansas City Star* of July 30 entitled, 'Some Evidence for the Modernists.' One wonders how many readers of the *Star* noticed the palpable error in regard to chronology? Statements like these are surely sufficient to shake one's confidence in the 'scientific experts,' or, are they deliberately misrepresenting the facts?

"In regard to Chinese chronology: the 'experts' in this case claim that the two temple vessels\* were made in the Chow Dynasty, 2083 B. C., when, as a matter of fact, the Chow Dynasty did not come into power until 1122 B. C. and ruled until 255 B. C. A similar statement was made by Clarence Darrow in his cross-examination of William Jennings Bryan at Dayton, and reported in the *Star* of July 21. Mr. Darrow asked Mr. Bryan, 'Don't you know the ancient civilizations of China are six thousand years old at least?'

"The Chinese themselves look upon 'Hwang Ti,' the 'Yellow Emperor' as their first ruler. I have a passport issued to me by the 'Model Tuchun' of Shansi Province during the Revolution in 1911, shortly after the Manchu

Dynasty was deposed. This passport is dated: 'The 4609th year of Hwang Ti,' which takes us back 2698 B. C. But even the *Yellow Emperor* here referred to is by many considered to be a mythological personage. The *Encyclopaedia Britannica* says in regard to the Yellow Emperor: 'Although we have no reason to deny his existence, the details recorded concerning him contain enough in the way of improbabilities to justify us in considering him as a mythical creation. The 'Shu-Kirig', the Chinese canon of history, the oldest pre-Confucian record of history, knows nothing of the Yellow Emperor. Authentic history begins with the Asia Dynasty, with the Emperor Yü whose reign has been assigned to 2205 B. C. Yao and Shun, the two most popular names in

Chinese history preceded Yü. The reign of Yao is placed by the fictitious standard of Chinese chronology in the years 2357-2258 B. C."

"One of the oldest monuments of Chinese antiquity is a bronze temple vase from the Shang Dynasty 1776-1122 B. C. The Shang Dynasty preceded the Chow Dynasty. The vase is in the Victoria Museum, Kensington, England, and is dated 1200 B. C. It is needless to say anything in regard to the statement of the writer in the *Star* that 'the fundamentalist view is that the world is slightly more than 4000 years old.'

"Sincerely yours,

"A. Hermann."

(Missionary in China of the Presbyterian Board.)

### THE THREEFOLD DELIVERANCE

God hath delivered me,  
His Son on Calvary  
Bore my iniquity,  
And I am free!

God doth deliver me,  
Giving me victory  
And blest security,  
Keeping me free!

God will deliver me,  
And through eternity  
Serving Him joyfully,  
I shall be free!

Glory and praise shall be,  
Adorable Trinity,  
Now and continually,  
Offered to Thee!

—James M. Gray, in the *Sunday School Times*.

\*The "evidence" presented by the *Star* were cuts of an incense burner and a wine jar on exhibition at the Kansas City Art Institute. A footnote contained a slur at the fundamentalists.—Editors.

# Moses Gitlin in Poland

By Margaret Griffith, Philadelphia, Pa.

A HALF hour's ride out of Warsaw is Radosc, a summer resort, of Poland. Walking from the station across the sand, a pleasant surprise greets the visitor as he enters the beautiful grounds of the Radosc Bible School. A path leads through an orchard of all kinds of fruit trees under which the fertile ground produces many varieties of vegetables. A picturesque summer-house on a knoll overlooking a pond affords a quiet nook for meditation. A large pine forest back of the school, good water, exhilarating air, and a beautiful lake, combine to make Radosc just the place needed for men and women studying the Word of God, who must in seven short months prepare for hardships on the firing-line on Russia's frontier, in Poland, Roumania, Jugo-Slavia, or some other country in Central Europe.

Brother W. Zebrowski, by whose initiative and kind co-operation this Bible work was undertaken, has given the school the use of the buildings on this beautiful estate. Pray that if it is God's will, the ground and what goes with it, may come into the full use of the school, for they may be purchased at a comparatively small outlay of money.

Who dreamed that when Moses Gitlin's family, in Odessa, sent him to America in order that he might forget the Lord Jesus, in whom he had come to believe through the evangelical Christians there, that one day the words of Zechariah 8:20-28 would find a kind of fulfilment in a little Jerusalem in Radosc, Poland? "Thus saith the Lord of hosts, It shall come to pass that there shall come people and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also." In the last weeks three visitors from America, four from England, two from Germany, and two from Volhynia, have been here. In addition, many Jews from Warsaw have visited the school, and a dear Polish Christian came from a distance for a visit because he heard that God is working in this place.

Six nationalities are represented in the eighteen students at the school. A great love for their leader and teacher is manifested in their personal devotion to him and faithfulness to all duties and tasks he assigns to them.

God in His love led Brother Gitlin, his family, and the entire school, by the way of the cross during the past winter. No money came for nearly three and a

half months. Many days the pantry was empty. Bread and potatoes were a luxury. Mushrooms gathered out of the woods formed the menu. God was testing. The needs were made known to God. After a time of several days when there was nothing to eat, the Lord answered prayer. Friends from America sent help. God deepened the fellowship of all with Himself. He took the school through the valley of Baca (the valley of tears) in order to bring them into the valley of Beracha (the valley of blessing). All who come here and are coming, receive a blessing.

It is a great pleasure to meet these students. When one realizes that most of them have come from rural sections where all possibilities for education and culture are very limited, one will marvel at the work of God in their lives. They have grown to be Chris-

and the artist himself, were pictured on their way to America, bag and baggage. Sketches of Mr. Hellyer, of Philadelphia, director of "The Christian Testimony to the Jews," Mrs. Leona B. Brookman of Denver, Colo., and of D. L. Moody, adorn the wall of the dining-room.

One day I found the kitchen-door locked. Sister Ola, a student of last year who does the cooking for the school "as unto the Lord," was kneeling on the kitchen-floor in prayer, her Bible before her. Her kitchen is her sanctuary. The Lord uses her in prayer, and with the younger sisters. Would you find Christian girls in America willing to type from six in the morning until eight at night? A sister of last year does this without any thought of remuneration.

There are remarkable answers to prayer. A Polish and Russian army officer came to the reading of the Word and was converted. A Jewish inquirer was strengthened in the faith and baptized. A German lady of nobility, a Catholic, who had drifted into New Thought, and was in charge of a professional school in Warsaw, was converted, and is doing mission work in Vienna at present. God has chosen a student of last year, Brother Sofer, to commence a gracious work among the Jews of Warsaw. Upon each visit to the hall, we found scarcely room to stand. Think of young cultured Hebrew



The Municipal Court and Its Beautiful Garden, Warsaw, Poland

tians who are the "bond-servants" of Christ and the "servants of all." Their manner and conversation is pleasing. My first impression of them was their simplicity of faith, sincerity, and the openness and naturalness of their daily lives in the Lord Jesus.

Permit me to introduce you to this tall sturdy Ukrainian, Brother Baron. He was a monk in the Greek Orthodox church. With his splendid voice and ability to preach developed here, God will use him. He formerly led a choir in the Greek church.

One of the youngest of the school is Sister Slavinka. She is fifteen years old, and has learned to speak English quite well. God is opening the way for her to go to America through a Christian family of Ann Arbor, Mich.

Among the students is an artist, a Ukrainian lad, just fifteen years old, —Constantine Oleinik. Any unusual happening in the school is depicted by him in cartoon in real American style. Today, Mr. Barchkurinski, a converted Jew, who, by the way, has had two years of medical work in Odessa,

men and women climbing up three flights of stairs to a small hall in order to hear about their Messiah. Brother Sofer was at one time a socialist, and God is sending in to him many radical socialists. The splendid English courses draw them at first, and then the gospel interests them enough to draw them, and they sit for eight hours to hear the Bible explained.

Over the Jewish Passover there were ten Jews at Radosc. One was very well schooled in the Talmud, and gave us points of interest from the Hebrew in Esther. Another was about to commit suicide when the Lord got hold of him. Recently a young Jew, a professional film actor, became interested to the extent of attending the Bible classes.

Now, many are interested to know how this work which has God in it, began. Moses Gitlin's name in Hebrew means a "good fish drawn out of water" ("Git" means "good" and "lin" is the name of a fish). When he came to Volhynia in December 1921, for eight months he engaged in evangelistic work among Jews and Gentiles. During



the autumn and winter of 1922 he taught weekly young people's Bible classes in four villages. In February, 1923, there came a call from the union of evangelical Christians of Volhynia in Zdolbunow for Bible courses. Two months he taught the Bible there. All this was a preparation and led to the establishing of the Radosc Bible courses. In fact, they teach as much as can be taught in seven months, and are in this sense a school. Legally they have permission for courses only. Radosc completes its second year in May, 1925. Altogether, Mr. Gitlin has conducted these courses four successive years.

Each year Mr. Gitlin has added to and improved the work. God has given wisdom in adapting him to his students, and also in planning and developing a course, which gives them in seven months what they need for practical work in the various mission fields. At present the course includes the following subjects: Bible study (biblical introduction and synthesis); an original system of Bible reading, pastoral theology, including the calling, position, qualifications, life, duties and problems of a preacher; also studies in temperament, character, self-knowledge, and the tri-partite being of man; homiletics; elementary theory of music; evangelism (personal evangelism and practical work,) and religious education, under which comes child study, Sunday-school work, pedagogy, and Bible stories. A replica is this of the instruction Mr. Gitlin himself received without cost, in the Moody Bible Institute of Chicago, to which reference is made again later on.

Sister Sulamovitch, who once was a nun, teaches geography and physiology. A young Polish woman, who has been educated in England, teaches Polish. Mr. Gitlin teaches the other classes himself, in addition to meetings for the Jews twice a week in Warsaw—English lessons, followed by a gospel meeting.

The fact that most of the students are able to converse in English is proof that the teaching was of the best. The English is given in order to make available to these young people the best Christian literature which is very limited in Polish and Russian. Mr. Barchurinski, a converted Jew, learned enough English in five weeks to teach it to beginners. The course has been worked out along practical lines to meet the needs of a missionary. It would be a blessing to other missionaries, full of common sense as it is!

There is no doubt that God has chosen, equipped, and used this Hebrew Christian, Moses Gitlin, as a special instrument in the beginning and establishment

of a gracious work for God in eastern Europe. He took the young cap-maker (for that was his trade during two and a half years after arriving in America), and prepared him as a Bible teacher who can teach the Word in Hebrew, German, Polish, Ukrainian, Russian, and English. It was Mr. Hellyer of Philadelphia of "The Christian Testimony to the Jews" who launched him out. After spending four months in preparatory school, he entered the last year of a pedagogy practice high school in Philadelphia, where he received his first American diploma. His next move was to a Bible school, where he was called upon to teach English. During this time of Bible study, he completed a four months' course in Temple University and became a typist. The Lord then led him to the Moody Bible Institute, from which place he graduated.

While at the Moody Bible Institute Mr. Gitlin was active in the Christian Russian student circle in evangelistic work; at the same time filling a place

"religion" and "getting saved." On Sunday, the second day of the voyage, permission was secured for an open-air meeting on the deck. After that meeting, the cabin became a warm center for religious and philosophical discussions, with the result that several Hebrews became not only tolerant, but warm and sympathetic toward the young evangelist. Mr. S. a Jewish merchant, and Mr. B. a young man of twenty-one years of age, showed great kindness to Mr. Gitlin, conducting him to a hotel on their arrival in London. Mr. S. took him to a Jewish mission. On Sunday evening he addressed the open-air service near the mission, and who should he see but Mr. B. the young Jew and his father and his cousin, Dr. R. another of the passengers. After the meeting, he was asked to go to the home of Mr. B. and spend the evening over the Word. His opponent that evening was a bright young Jewish woman, the sister of Mrs. B. During a month which followed, Mr. Gitlin worked with her, and at last had the joy of leading her to Christ.

Soon after his arrival in Poland Mr. Gitlin was married. His sweetheart met him in Poland after a separation for nine years. In Russia Mrs. Gitlin had faced the hardships of famine, revolution and wars, and worst of all, the persecution which befell the Jews. She witnessed many pogroms during these years, and lived where atheism was everywhere. But now she labors with her husband in the Radosc school.

#### JOSHUA'S LONG DAY

"To admit the existence of God in any sense of the word is to admit the possibility of the miraculous. To say that natural law was insti-

tuted by a Power, and to deny that natural law may be suspended or changed, is to accept the greater mystery and to deny the less. If God instituted the laws by which the solar system moves, then I see no reason, so far as physics is concerned, why the sun may not have stood still at the command of God through Joshua. To say that it would have deranged the solar system is an argument which should have no more weight than to say that a man who had made a machine could not stop it and start it again without deranging its mechanism."—*The Dogma of Evolution*, page 357, Princeton University Press.

*Read the announcement about our Radio on page 58.*

Moody Bible Institute Monthly



The Height of the Marketing Hour in the Great Open Air Market of Lodz, Poland

in the Marcy Center work: also in a mission for Jews. The department in English which he began at Marcy Center among Russians has prospered increasingly until the present.

It was Mr. Gitlin's personal desire to complete a course at a university and theological seminary, then return to Russia as a philologist to witness for Christ in this profession, but the Lord moved differently. Through the "Christian Testimony to the Jews," he was sent out to work among Jews and Russians in the Ukraine.

In September, 1921, he sailed for Russia. He soon learned that several of his cabin-mates were Jews,—one of them a Protestant, or, as he expressed it, "I changed my religion for the sake of my wife." Behind a locked door, many long earnest talks took place, which served to open eyes to the difference between "Protestantism" and a personal acquaintance with the Lord Jesus Christ, the Messiah, and the difference between



# The Bird on the Brier

For the Children

By William Luff, Edinburgh, Scotland

**L**ISTEN, and I will tell you a beautiful story, first written by a gentleman to one of our London papers.

He says: "I was staying at Beaconsfield, in Buckinghamshire, one spring, when I took a walk to Hedgerley. Now, those who are acquainted with the lovely lanes there, know how the beech woods often overhang the lanes, the gnarled roots of the trees forming a rough bank on their sides. At the foot of these banks a ditch is often cut, and blackberry bushes form an arch across. There is such a wood between Beaconsfield and Hedgerley.

"As I was walking along leisurely, a bird flew out of the hedge and round and round my hat. I stopped, and immediately the bird flew to the hedge. It struck me as strange, but I resumed my walk.

"Again a bird flew after me, and this time struck my hat. 'Why,' said I, 'what's up?' and I followed the bird to the hedge.

"There I found a half-fledged bird, which had evidently fallen out of a nest; it was hanging on a blackberry thorn, which had pierced the skin of its back. The bird was not otherwise injured, but was kicking vigorously, suspended from the brier, which formed an arch over the ditch.

"I released the bird, and looked about for its nest. This I found among the roots of the trees. It was a robin's nest, and four young ones left in it. I restored the fifth, and watched the mother return to her brood."

Birdie had fallen; he was not where God made him to be. Boys and girls

have fallen through sin, they are not where God made them to be.

Birdie was suffering. How different to be pierced by that thorn to being comfortable in the warm nest, covered by the sheltering wings. Boys and girls having fallen from the nest of God's love, find the thorns of sin pierce them, causing them to suffer.

Birdie's own struggles could not free him. As the brier pricked, he kicked; but all was in vain. Nor can we deliver ourselves from the thorns of sin which

was able to help the fallen one. This is what makes our parents anxious about us; they cannot save us, and so they ask one who can.

Birdie had a saviour both willing and able to save. Jesus is such a Saviour for us. His name is called "Jesus," because He saves us from our sins.

I wonder if the thorns made that gentleman's hands bleed, as he released the dear little bird? I know sin made Jesus bleed, before He could release us from its tight grip. How the thorns

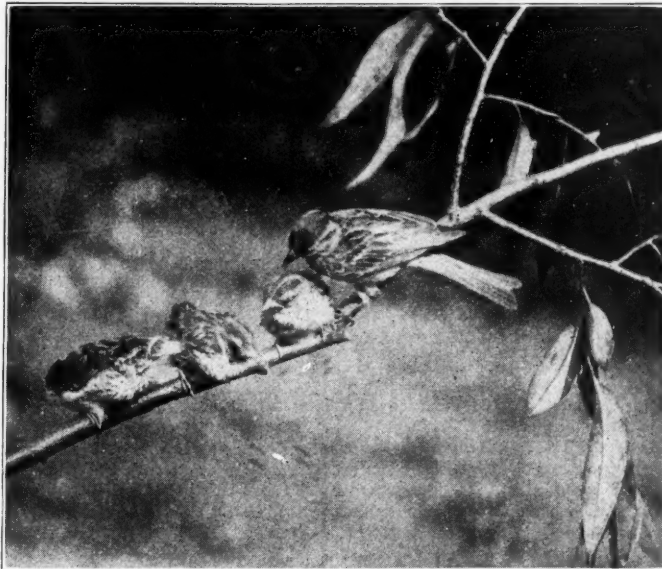
pierced His brow, the nails were like great thorns, causing His hands to bleed; while the soldier's spear was another great thorn; but the worst thorns of all were our sins, causing His sinless heart to bleed, for "without shedding of blood is no remission" (Heb. 9:22). "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7). Only a wounded hand can release sin's prisoner. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5).

Birdie was happy when restored to his nest, and he could not be happy until restored.

Nor can we, but when released and restored our happiness is complete. Restored birds are always singing birds, and their song is:

"I feel like singing all the time,  
My tears are wiped away;  
For Jesus is a Friend of mine,  
I'll serve Him every day."

—Charlotte Chapel Record, by permission.



A Mother Bird and Her Young

© International

we call evil habits.

Birdie was in danger of falling lower. Had he got off the thorn-hook, he must have dropped into the ditch of death. Wee little birds are in a like danger of going from bad to worse.

Birdie's father and mother were anxious their darling should be saved, and in their way, feeling their own inability, they asked one they knew

## The "Thanksgiving Day" Issue

The year 1925 will soon be over. The tenth month is already here and before we realize it we shall be celebrating our National Thanksgiving Day. During this year great things have been wrought in our lives and the life of our nation.

Read Dr. James M. Gray's special editorial notes on themes of current interest in connection with Thanksgiving Day in the

## November Issue

Did you receive a letter stating that your subscription expires with the October issue? If so you will see the advantage of renewing it at once.

Do not miss this **SPECIAL THANKSGIVING TREAT.**

# A Glimpse of the Moody Bible Institute

Editorial Correspondence, *Western Recorder*, Louisville, Ky.

**I**T WAS our lot last Friday and Saturday to make our first visit to the Moody Bible Institute, of Chicago, and in two days to deliver five special addresses. Three of the addresses were arranged for aforetime

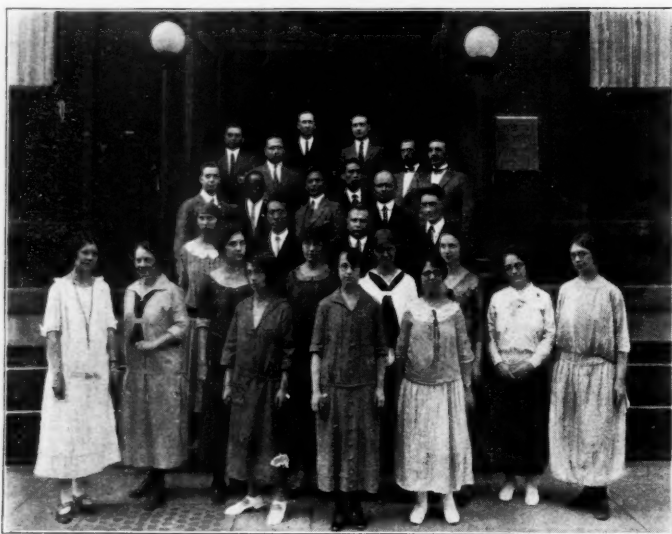
one of the world's greatest arteries of wealth, fashion and business at its front gate, so to speak, a great aggregation of foreigners living in semi-slum conditions at its back-door and an infidel forum where every false teaching from

mouth madness of anarchy and infidelity. Such are the waves of humanity that beat upon the walls of the Moody Institute.

They are training 1,200 to 1,500 annually. Gospel song, prayer, keenness of spiritual understanding, keenness of teaching in Bible interpretation, a fellowship of men and women who are utterly without hope of helping this world except by leading it to take hold of the provisions revealed in the Bible—such was the composition of a sweet and uplifting but partial and incomplete glimpse we had of Moody Institute.

Southern Baptists are strong denominationalists. We led America in opposing the insidious evils that were inherent in the Interchurch colossus. We were more happy at the funeral than any other group of God's people perhaps. We oppose all schemes of human wisdom for drawing and driving religious groups into one vast aggregation under the essential plea that their differences represent prejudice and not the response of the conscience to truth.

But we recognize another kind of Christian unity. It is real Christian unity. It is born of the full recognition by each individual of the Lordship of Christ and of the consequent image of Christ in each. Petter, this real Christian unity finds its best expression in such institutions and fellowships as that of the Moody Bible Institute, where the individual convictions of each man are respected, not belittled,—and where loyalty to the Word of God as His inspired revelation of the way of salvation and eternal life to lost



A Group of Students Representing 26 Nationalities

and the two additional were added in connection with the unavoidable absence of another out-of-town lecturer.

The Moody Institute keeps open in its regular scholastic instruction eleven months out of the twelve. During the summer months certain adjustments are made to meet the needs of summer students. But the summer work counts in the required values for graduation.

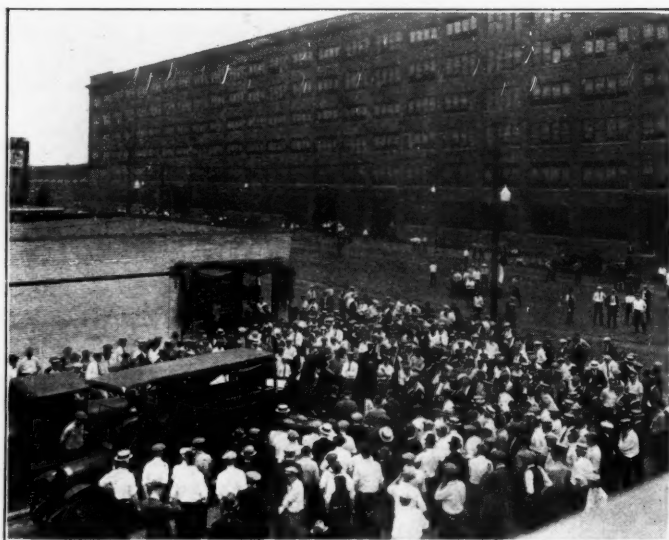
To deliver five addresses in two days and hurry away to his own regular task does not equip the writer to speak with exactness concerning many significant things at this well known institution. But the "atmosphere" of an institution grips one even before he learns perfectly such matters as its history, ideals, standards and financial strength.

Moody Institute is in the heart of the teeming life of the city. A few blocks north of Chicago River and a few blocks west of Michigan Avenue thoroughfare where the automobiles flit up to 200 a minute and the tall buildings stack up toward the skies, the Institute has on its west a vast foreigner section and a few blocks north an open square or park, locally called "Infidel Square," because it is the forum for all sorts of subversive "isms," with speakers who flout the Bible and now and then a Chicago University professor to tell of the virtues of the philosophy of man's animal ancestry.

Our entirely inadequate glimpse of Moody Institute was yet sufficient to catch the striking significance of a great school that believes, teaches and lives the gospel of an inspired Bible with

anarchy and Marxian socialism to Chicago University high-brow monkey philosophy just out of the side-gate, in "Infidel Square."

No "classic shades" for this imposing evangelical plant established by the great Moody for the training of gospel



Institute Students Holding Outdoor Meeting at Western Electric Company's Plant

workers and preachers. But crowded elbow touch with the spiritual destitution of Dives, with the polyglot ignorance and sin of masses of imported aliens, and with the foaming-at-the-

men, is the integrating force in the teaching and spirit of the entire group.

It was exceedingly refreshing and enheartening to find such an institution  
(Continued on page 91)

Moody Bible Institute Monthly

## Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

### IRISH MISSIONARY DEPUTATION TO CANADA AND U. S. A.

The "Irish Church Missions," which are responsible for many branches of gospel work in the Emerald Isle are sending, D. V., a deputation to Canada and America, to enlist prayer and sympathy, so that the work may be extended in these days of opportunity in the Irish mission field.

The deputation will consist of Dr. Long, founder of the Limerick medical mission; Lt. Colonel H. Moore, C. M. G., an Irish ex-Romanist with a remarkable story; Mr. T. P. O'Connor, a young worker who was once a Romanist and in DeValera's Army, and the Rev. R. Mercer-Wilson M. A., secretary of the missions. They will be glad of opportunities for preaching, speaking or lecturing in churches mission halls, or institutes, so that they may tell of the triumphs of the gospel in the Emerald Isle. They hope to reach Halifax, D. V., early in October and to travel across Canada to Vancouver, thence southwards to Los Angeles and back across the States to Chicago, New York, etc., returning to Ireland in December.

Communications may be addressed to the Rev. R. Mercer-Wilson, % Archdeacon Armitage, St. Paul's Church, Halifax, N. S., and should arrive there not later than the first week in October.

### DR. LYNN HAROLD HOUGH CHARGED WITH HERESY

The charges have taken ecclesiastical form and will soon be prosecuted, but they are made public and are of public interest. Dr. Hough has been prominent in the Methodist Episcopal church for a number of years.

The charges referred to are made by Dr. Levi Bird, Ph. D., of Port Sanilac, Mich., and are some twenty-seven in number. Dr. Bird charges that on June 21, 1925, Dr. Hough disseminated doctrines and teachings subversive of the doctrines and teachings of the faith and discipline of the Methodist Episcopal church founded by John Wesley, and also subversive of the teachings of the Holy Scriptures. The following is a summary of the chief charges:

Dr. Hough assailed the integrity and authority of the Holy Scriptures; he denied man's special creation at the hand of God and related him to the beast; he degraded the person of Jesus Christ and discredited the chastity of Mary His mother and makes her a common prostitute, Christ a bastard and the story of the angels a fabrication; he impugned the genealogy of Christ; he intimated that the Adamic fall of man is absurd,

and his redemption by Christ wasted blood and unnecessary; he invalidated the whole plan of salvation in favor of evolution, and reduced Christ's work in the atonement to the level of a martyr for truth, the resurrection to a probable assumption of no spiritual value; he denied miracles in nature, and slandered the entire work of the ministry of the Lord Jesus Christ.

### A BRYAN BIBLE LEAGUE ORGANIZED

Sunday evening, August 2, a Bryan memorial service was held in Beulah Park, Turlock, Calif., some 2000 being present. A memorial address was given on the occasion which will be published and widely distributed later. The following pledge to be signed by those who wish to unite with the league indicates its purpose:

#### THE BRYAN BIBLE LEAGUE

I hereby enroll as a member of "The Bryan Bible League" formed to honor the memory of William Jennings Bryan and to continue the fight he so nobly began in opposing the teaching of evolution in tax-supported schools and in defending the historic position of evangelical Christianity.

Name.....

Address.....

Nearly a thousand persons signed the first evening, and they represent several neighboring cities and towns. There were also signers from Illinois, Minnesota, New Hampshire, Pennsylvania and North Carolina.

The reporter of the meeting said that "the purpose of God in so dramatic a taking away of Mr. Bryan from the battlefield at this crisis can be no other than to rivet the attention of the nation on the tremendous issues involved. No man has had the ear of the country and the attention of the world as had William Jennings Bryan. God makes no mistakes. Through Mr. Bryan's death more people will be reached with his last message and noble fight for truth and righteousness than was done through his life." . . . The issue is clear. Shall infidelity in the form of evolution be taught in tax-supported schools? Shall Bible believers stand idly by while their children's faith is undermined in schools which they support with their taxes? The Bible is barred from the schools of California. We demand that infidelity shall be barred! Will any reasonable man object to that principle? If Christianity is barred, then certainly that which is

opposed and inimical to Christianity should be eliminated. Darwinism is an unproven, unscientific, anti-biblical and antichristian theory and it must have no place in tax-supported schools. The moral and religious effects of evolution are too disastrous for us to be silent. We must present a united front. We must be organized. With a million people united, we can say: "In the name of Almighty God, this modern Baal must go from the schools." An aroused populace demands it. Patriotism demands it. The fight is on. We are very determined.

### EVOLUTION ONLY A THEORY

In addition to underrating the intelligence of his opponents the evolutionist seems often oblivious of the fact that many who are neither ignorant nor reactionary take issue with his extreme claims in behalf of his favorite doctrine. Some philosophers of great reputation repudiate utterly the teachings of "the lower naturalism," which, as Prof. Pringle-Pattison says, "seeks to merge man in the inhuman nature from which he draws his origin—which consistently identifies the cause of any fact with its temporal antecedents and ultimately equates the outcome of a process with its starting point." It is felt that there is very strong reason for the belief, in spite of all the evidence offered by naturalistic thinkers, that questions of historical origin or of transitional form are philosophically irrelevant. From such a standpoint, as Prof. James Ward asserts, the Darwinian is not even entitled to call himself an evolutionist. His doctrine is not evolution, but epigenesis, "that is to say, the origination by integration of new properties in the whole which its constituents in their isolation did not possess." As opposed to this real evolution is regarded as "simply an unfolding, an unpacking of a content completely present in miniature from the first, or a differentiation of a unity."

All of which means that man's ultimate origin and destiny must be regarded as spiritual and not from the closed circle of evolutionary hypothesis. An evolutionist is not necessarily a materialist, and there is no reason why he may not hold the scientific and the higher view in a true reconciliation. Because he fails or forgets to do so he is subject to endless criticism and much bitter and needless misunderstanding.—Fred A. Chappell, in the *Chicago Daily News*.

### IS IT HONEST?

The present controversy among leaders in the church over points of doctrine has resulted in uncertainty and confusion among the laity. One reason is, that certain leaders seek to present their liberal views in the old orthodox language, so that many are misled.

Such leaders speak of the Bible as inspired, but they have a new definition of inspiration; they call Christ divine, but they mean only that He is divine in the sense that we are all children of the divine Father; they refer to Christ as



our Saviour, but they mean only that by His teaching and example He is showing us how to attain eternal life; if His miracles are admitted they are said to be the workings of natural laws known to modern science; sin is referred to, but it is placed in the category of mistakes of judgment; and conversion is acknowledged, but is accounted for by psychological laws. In short, the supernatural is explained out of the Christian

religion, yet the old words and phrases are used to camouflage these unorthodox views. It is an adroit denial of the major doctrines of historic Christianity. Dr. F. J. Foakes Jackson said a few years ago, in *The Modern Churchman*:

"However eloquent these teachers may be, however elevated their morality, they are preaching something entirely alien from what was once meant by Christianity. They have lost the historical Christ, and have not regained Him by converting Him into a social reformer, a moral legislator, a revealer of a new conception of God. They are really preaching an entirely new religion, and concealing the fact even from themselves disguising it in the phraseology of the old, which as employed by them is sometimes without meaning."

For a time this subtle method of attacking the very citadel of Christianity was permitted to pass, for its significance was not fully recognized, but recently men have begun to ask quite bluntly if this is honest. Military strategy may approve the Trojan horse, but Christian ethics will not abide the wolf in sheep's clothing.

When Theodore Roosevelt spoke of "weasled words"—words with the life sucked out of them—he coined an expression that fits this situation.

This question about honesty is becoming insistent—and also embarrassing. It is apt to become a crucial matter before long, for, however their opinions on religion may differ, men who have both honesty and courage demand that their leaders state in unequivocal language where they stand.

Of course, this question brings up another: Can the old and the new view of the Bible live together? One has expressed the opinion that they can, "not in the same mind, but in the same fellowship." But this smooth phrasing cannot obscure the fact that two are seeking to walk together who are not agreed. It is even more than lack of agreement; the liberal teacher must of necessity be trying to undo the work of the other. "He that is not with me is against me," said our Lord. If the old evangelical doctrines are true, their modern liberal interpretations cannot be. Compromise is impossible, and honest conviction of the truth demands that this fact be recognized by both sides. However we may dread and oppose disruption, the question is, how long will it be possible, merely on the ground of economic efficiency, for persons of radically, even antagonistically, different views to live and work together in the same organization? Business and politics realize the uselessness of the experiment.—R. M. K., in *Christian Leadership*.

Union of North America, in annual meeting assembled, reaffirms its adherence to the great fundamentals of our Baptist faith, hereinbefore enumerated; and that we appeal to all Baptists of like faith and order, to express their disapproval of the principles of the Rockefeller-Fosdick "new movement," hailed by Dr. Woelfkin; and, in associations and conventions throughout America, to put ourselves on record as opposed to its attempt to convert the Baptist denomination into an organization for the propagation of the antichristian principles of

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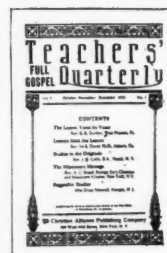
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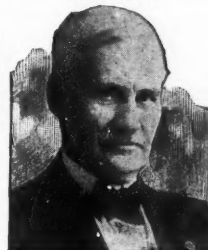
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"Successful statesmen dying in public place, surrounded by all the glamor and glory of public office have often commanded and received the rapt attention of the civilized world and encomiums and praise have often been showered upon them when death has called them from our midst, but I doubt

if any man within my memory has ever had such wide-spread and universal tribute paid to his character for sincerity and courage, mental and moral sublimity as has been paid to William Jennings Bryan within the last few days.

"The reason for this is not far to seek. Bryan was morally the greatest man of his day or age. He had none of the vices or weaknesses so common among the intellectually great. He never stooped to hypocrisy or deception and he never dodged. He never utilized sordid means to attain great ends. He had great ambitions but never by word or deed did he seek to consummate these ambitions by ignoble or unworthy means.

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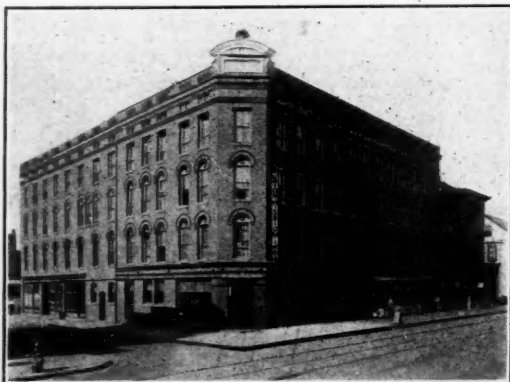
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*A dying man once said,  
What I have spent I have had,  
What I have given away, I shall take with me,  
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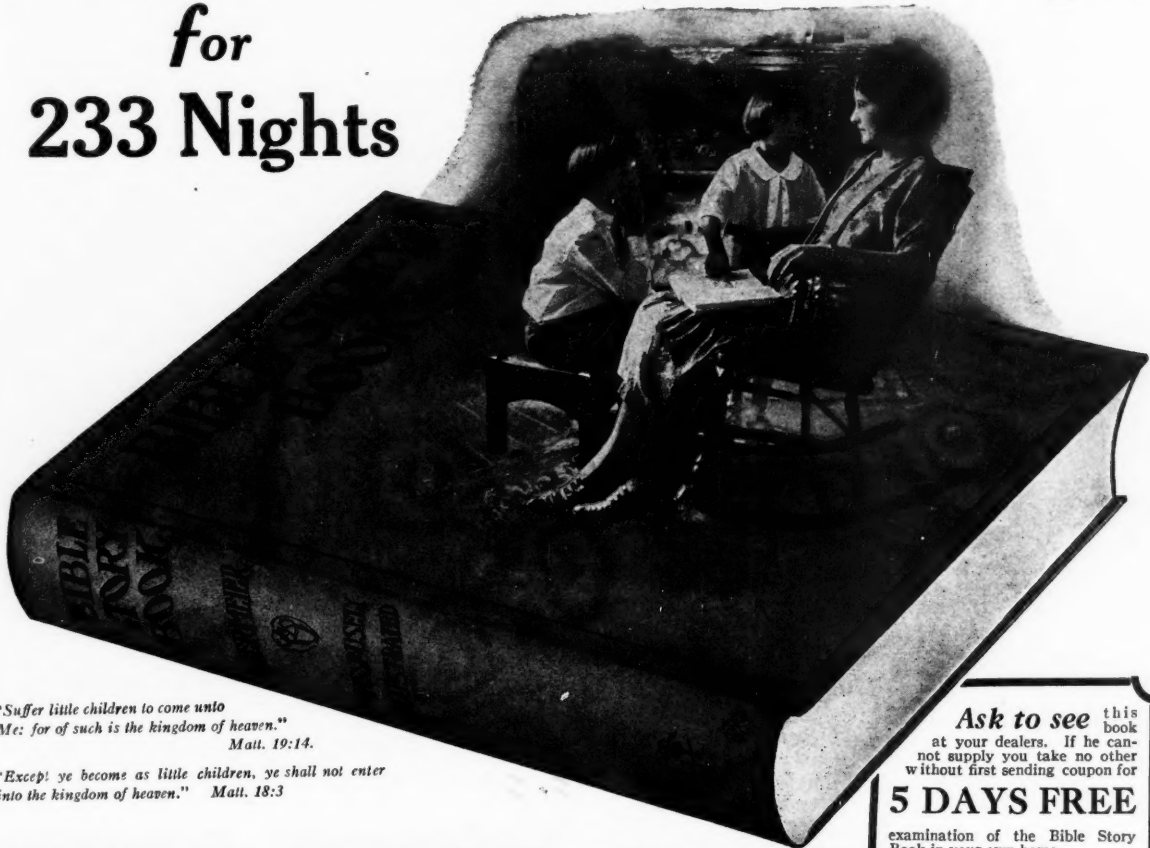


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# Young People's Society Topics

John C. Page

October 11

## "They first gave their own selves" A Stewardship Meditation— 2 Corinthians 8:1-15

In the fifteen verses assigned for this topic, there will be found an example of stewardship and an admonition to follow the example. The churches in Philippi and Thessalonica abounded in the grace of giving, a fact full of interest and challenge. The values for us lie in the source and method of their generous giving. Its source was the grace of God. They had clearly apprehended it as it is presented in verse 9. That wonderful example of grace on the part of our Lord had become a working force in their lives. According to verses 3 and 4 they were willing to give beyond their power and entreated the apostle and his helpers to receive the gift of their sacrificial love.

The abiding and operating principle of Christian giving is clearly seen here. It lies in the clear apprehension of the divine sacrifice as set forth in the six words—"For your sakes he became poor." Apart from the apprehension of this truth and the experience of its power in the life, giving will be an ungrateful task, something done to keep up appearances. In seeking to lay hold of this principle of giving, read with verse 9, Philippians 2:5-11. In this will be found additional inspiration to Christian giving.

The method of giving is explained in the words of our topic taken from verse 5, "They first gave their own selves to the Lord." When this becomes true in life, nothing is really withheld. An intelligent surrender to God will be followed by an intelligent service for man and a glad willingness to pay the price of such service. To give ourselves to the Lord involves the placing of all that we have at His disposal, time, talents and money. It is simply the recognition of His ownership, the acknowledgment of the fact so clearly stated in 1 Corinthians 6:19, "Ye are not your own."

The admonition to follow the example of the Macedonian Christians occupies the place of prominence in verses 10-15. "A willing mind" is emphasized in verse 12, while in verse 11, the appeal is to "complete the doing." In the Revised Version this verse reads: "But now complete the doing also that as there was readiness to will so there may be the completion also out of your ability."

October 18

## What Is Expected of a Christian Citizen

Micah 6:8; Titus 3:1-8

The New Testament conception of a Christian is found in the New Testament verses assigned for this topic, especially verses 5-7 which read, "Not by works of righteousness which we have done but

according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Christian citizenship involves this New Testament picture of the Christian. He is a saved man, regenerated, renewed, justified and made an heir of eternal life. There is a grave danger today of mistaking Christian citizenship for personal salvation. The true Christian citizen must never forget the other citizenship referred to in Philippians 3:20, where we read that "our citizenship is in heaven." This should make him a better citizen here on the earth in the discharge of civic duties.

Good citizenship should express itself in seeking to educate people in the duties of citizenship, thus enabling them to use the agencies at their disposal for the betterment of conditions. It is abundantly worthwhile for citizens to know how to take city government out of the hands of men who are selfish politicians and put it into the hands of trustworthy men. This is a most valuable service to any city or community and merits the support of all good people. The church of God has espoused this work and fostered it. In doing this, proper adjustment and emphasis in regard to fundamental matters will always be necessary. Social reconstruction undertaken in the name of Christian citizenship must have for its proper foundation, the individual regeneration and power of divine redemption. New and improved conditions in our cities and communities are not the new birth but the results of it, issuing from the lives of men who, touched with the divine love, are leading companies of willing people in the warfare against sin. This kind of work should make a strong appeal to our young people and gain from them a hearty response because of its reality and values.

October 25

## Our New Americans—How They Help Us and How We Can Help Them

Deuteronomy 10:12-22; Luke 7:1-5

Our new Americans bring to us their history and traditions as well as the numerical power necessary for the development of commerce and industry. According to one authority on the matter, most of the new comers to this country leave their religion behind. This gives an opening to antichristian and radical propaganda offered to our new Americans daily, either in print or by the spoken word. The religion left behind is often of a superstitious nature and fails to hold the new comers in the land where liberty and democracy are enjoyed. A certain percentage of Roman Catholic

immigrants are drafted into the church here but the percentage is not large.

We must help them by the process of Americanizing and Christianizing. This work belongs to the government, the schools and the church. The brunt of the task lies with the church and though much has been done by various churches through evening classes, club work and missions, yet far better and more comprehensive work is necessary. Members of Young People's Societies should ally themselves with Christian agencies that help the new comers and especially those that endeavor to carry the truth of the gospel in its saving power to them.

The following facts taken from *The Forum*, June, 1925, show that much is being done along this very line: Thirty-five years ago, there was in New York City only one Protestant Italian Church; today, in greater New York, there is an Italian Ministerial Association which includes more than sixty ministers and as many churches and missions. Recently one of these Presbyterian Italian churches received ninety-six new members at one time—all of them converts from Romanism.

November 1

## Can We Live by the Golden Rule?

Matthew 7:12; Leviticus 19:18; Galatians 6:1

The answer to the question of our topic is "Yes!" We can live by the Golden Rule if the One who gave that rule is ruling in the heart. Apart from this, the answer is most emphatically "No!"

The Sermon on the Mount, of which the Golden Rule is a summary and a climax, provides a program of conduct unequaled anywhere. But what about the power to carry out the program? The late Dr. Weston made an illuminating comment on the Sermon on the Mount when he said: "At the beginning of His career, Christ painted a picture of the person who was to be the product of His finished work." This needs to be clearly understood. The first product of His work for us is the gift of life, eternal life, His own resurrection life. He came primarily not to bring rules for holy living, but to bring a life which has within itself the power for holy living and loving service. "This is the record, that God hath given to us eternal life and this life is in His Son. He that hath the Son hath life and he that hath not the Son of God hath not life" (1 John 5:11, 12).

That the Golden Rule needs to be applied admits of no question. That its immediate and universal adoption would introduce the reign of righteousness is easily believed, but that its observance is beyond the power of fallen creatures is equally true and forceful. It must always be remembered that the third chapter of John precedes the fifth chapter of Matthew both logically and chronologically. Any man who honestly faces the requirements of the Sermon on the Mount or the Golden Rule will feel the force of the Saviour's words, "Ye must

(Continued on page 91)

Moody Bible Institute Monthly

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

## BOBBED HAIR

H. R., Granville, O.

**Question:** (1) Does the Bible justify bobbed hair? (2) Does the Bible justify evolution of any kind?

**Answer:** (1) We would refer you to the editorial in the November number for 1924, page 101. See 1 Corinthians 11:15. (2) We know of none.

## THE JEWISH OFFERINGS

H. N., Cleveland, O.

**Question:** Will you please give me some information concerning the kind, the time, and the character of the different offerings in Old Testament times?

**Answer:** See Leviticus 1:1-6:7. As there given in the Revised Version, we have the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. Read also chapters 7-10. For fuller information get Dr. Gray's pamphlet, "Christ in the Sacrificial Offerings" (35c), Bible Institute Colportage Association, 826 N. LaSalle St., Chicago.

## BOOK OF JONAH

C. S., Anderson, Ind.

**Question:** Is the book of Jonah a narrative of facts, or an Old Testament parable told for the purpose of conveying spiritual truths in pictorial form?

**Answer:** The latter view is widely advocated by those who reject the Bible as the Word of God, but while the book of Jonah contains important spiritual lessons, we have no good reason to question the historical facts. It is a literal narrative.

## A TEXTUAL CRITICISM

J. A., Muskegon, Mich.

**Question:** Why is Cainan introduced into Luke's genealogy of Jesus (v. 36) when it is not found in the record of Genesis?

**Answer:** The name is found in all known copies of the Greek version of Genesis 11. It has been suggested that it was placed there in order to harmonize with Luke. The name does not occur in Genesis 11 in other important versions, such as the Vulgate and Syriac.

## THE TIME OF THE RETURN

F. C. W., Chicago, Ill.

**Question:** How do you explain the *parousia* in the light of Matthew 16:28 and 24:34?

**Answer:** In the first passage the prophecy of the Son of Man coming in His kingdom had a typical fulfillment in the Transfiguration. See Matthew 17:1-9 and 2 Peter 1:16-18. The actual coming is still future. Likewise the second passage, which refers to a judgment season,

had a typical fulfillment for that generation in the destruction of Jerusalem, but the complete or actual fulfillment awaits Christ's return in person.

## BIBLE CHRONOLOGY

W. S. R., Richmond Hill, Long Island, N. Y.

**Questions:** (1) What is the best book upon Bible chronology? (2) Is Urquhart's *New Biblical Guide* true to the Word? (3) Is there a Bible printed in English, that gives in the text the shaded meanings, and the literal translations of the Greek and Hebrew?

**Answers:** (1) Difficult to say. For a small volume we would recommend the one by Philip Mauro. But no book has spoken the final word. (2) Yes. (3) What is known as *The Newberry Bible* is probably what you want, published by Hodder and Stoughton.

## THE CHRISTIAN SABBATH

W. H. R., Pendleton, Ore.

**Questions:** (1) Does not the plural form of the word for Sabbath in Matthew contain an argument in favor of the claim that the first day of the week is the Christian Sabbath? (2) Are the days of the first chapter of Genesis literal days of twenty-four hours? If so why?

**Answers:** (1) We do not see any positive proof in the reason that the plural form of the word is sometimes used for the singular. (2) Since the Hebrew word for "day" is used in several different senses in the opening chapters of Genesis, we feel under no necessity of limiting it to a day of twenty-four hours in the first chapter; but the word with the numeral is said by some to indicate a day of twenty-four hours.

## THE AUTHENTICITY OF THE BIBLE

J. T. L., Minneapolis, Minn.

**Questions:** (1) Is not the Bible the only authentic history of creation and of the first two thousand years of human history? (2) Why should men account for the origin of the earth in some other way? (3) Does it not indicate more faith in God to believe that He might have created the earth in six ordinary days of twenty-four hours? (4) Have we any proof of "oral repetition" regarding the Pentateuch? (5) If Matthew was written only for the Jews, what part has the church in the great commission of 28:18-20?

**Answers:** (1) The only authentic account of creation, because such knowledge could come only by revelation. While archaeology is increasing our knowledge of this historical period, the Bible is still the only authentic record

so far as it goes. (2) Upon the part of some there is the desire to eliminate special revelation and the supernatural element. (3) Not necessarily. Whatever the time or the method, the result must be attributed to God. (4) The book of Deuteronomy is largely a repetition of the laws given upon Mt. Sinai. Oral giving of the law was a necessity at the first. But the Pentateuch no doubt was soon reduced to writing. (5) While Matthew was written primarily for the Jew, no doubt the great commission was for the church. See Acts 1:8.

## SECRET SOCIETIES

H. D. K., Beach, N. Dak.

**Question:** (1) Can Christians safely belong to secret societies? (2) Does 2 Corinthians 6:14 apply to lodges? Does it apply also to Christians marrying unbelievers? (3) Whom are we admonished to fear in Matthew 10:28?

**Answers:** (1) A Spirit-filled Christian is "safe" anywhere. But we do not believe such a Christian would remain long in such societies; and since those Christians who are in these societies are for the most part weak and uninformed Christians, we fear that the associations are hurtful to their spiritual life. (2) This passage would seem to forbid the relationship mentioned and all others of similar character. (3) We are taught to fear God, for only He has the power to "destroy" the soul. See James 4:12.

## SINLESS LIVING

E. J. G., Pigeon, Mich.

**Questions:** (1) Can a Christian live a sinless life? (2) What about the head covering and feet washing ordinances

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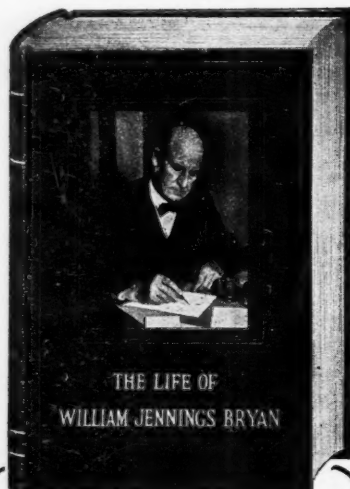
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in John 13:4-17; 1 Timothy 5:10; 1 Corinthians 11? (3) Is preaching heaven or hell the best way to bring sinners to repentance?

**Answers:** (1) He can live a life of victory over sin, but only Christ succeeded in living sinlessly. (2) There are only two Christian ordinances—baptism and the Lord's Supper. (3) We are commanded to preach the gospel. This includes the good news of escape from hell and of entrance into heaven, but primarily the gospel message is salvation from the guilt and power of sin.



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## HOUSEHOLD SALVATION

J. W. F., San Francisco, Calif.

**Question:** Is there such a thing as household salvation? Acts 16:31.

**Answer:** See also verses 15 and 33; Acts 10:48; 1 Corinthians 1:16. The incidental inclusion of these households seems to indicate that baptism extended to all members as a matter of course. To say that such households contained no children in any one of them would be an unwarrantable conclusion. In the case of the jailor at Philippi, faith is represented as exercised only by him, since the verb in verse 34 is in the singular number. He was baptized and then his household and thus initiated into Christian fellowship. This would not teach baptismal regeneration, but would still require faith upon the part of those who should attain unto the age of accountability, if any such were present.

## FIRE AND BAPTISM

H. J. M., Ballston Spa., N. Y.

**Question:** Will you kindly explain Luke 12:49, 50, especially the phrase, "already kindled"?

**Answer:** While, as you state, fire is one of the symbols of the Holy Spirit, it usually signifies judgment. Verse 12 may seem to mark a break with what precedes, but in reality there is a close connection. Our Lord had just been speaking about judgment upon the unfaithful and harsh servant (vv. 46, 48). That "fire" had already begun. Christ came to start it. It was "already kindled" and would burn up the chaff (3:17); but the completion of judgment would not occur before the consummation of the age (Matt. 13:41, 42). Even the "baptism" of which Christ speaks (v. 50) is a judgment, for as our representative He bore the judgment of the sins of the whole world.

## PREDESTINATION TO HELL?

E. C. B., Chicago, Ill.

**Question:** In the light of Acts 13:48 and Romans 8:29, 30, does God predestinate any one to go to hell?

**Answer:** Predestination has primary, if not sole reference to the elect. But even the salvation of the elect is determined by the grace of God and the exercise of faith. That is, no man is saved contrary to his own freedom. Christ spoke of the kingdom prepared from the foundation of the world, which certain ones are to inherit, but when He referred to the eternal fire He said it was prepared for the Devil and his angels. If men choose to go there, it is contrary to God's desire for them, because He is longsuffering, not wanting any to perish. Matthew 25:34, 41 and 2 Peter 3:9.

## BRIEF MENTION

N. S., Chicago, Ill.

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# International Sunday-school Lessons

P. B. Fitzwater

## October 11 Paul in Corinth

### Acts 18:1-11

Golden Text:—"Be not afraid, but speak, and hold not thy peace."—Acts 18:9.

The establishment of the church at Corinth is an example of missionary endeavor for all ages. The method employed which resulted in success then, will result in success now.

#### I. The True Missionary Method (vv. 1-3).

Paul came to Corinth a stranger in a strange city. He did not have an advance agent to do his advertising, neither did he have a photograph put in the daily paper with a sensational announcement upon his arrival at Corinth. He did not have a trained singer with him, neither did he have his salary guaranteed. His method in gaining a foothold in Corinth was as follows:

##### 1. Finding a Home (v. 2).

This he found with Aquila and Priscilla, Jews, who were recently expelled from Rome by the cruel edict of Claudius. Being Jews he found natural affinity with them.

##### 2. He Toiled For His Daily Bread (v. 3).

He was of the same craft with his hosts who were tentmakers. Every child among the Jews was taught some trade by means of which he could gain a livelihood should occasion require. One of the rabbis said that he who failed to teach his boy a trade, taught him to steal. Missionaries should not be above honest toil.

#### II. Preaching in the synagogue at Corinth (vv. 4-8).

1. Though Compelled to Toil for a Living while Getting a Foothold in Corinth, He Did Not Lose Sight of His Main Work (v. 4).

He reasoned in the synagogue every Sabbath persuading the Jews and Greeks. In this respect he was like William Cary, the cobbler. When Cary was asked what his business was, he replied that the preaching of the gospel was his business, but that he cobbled to make expenses.

##### 2. His Activity was Increased when Silas and Timothy Came (v. 5).

This resulted from three causes:

(1) They brought good news from the church at Thessalonica (1 Thess. 3:6). To hear of the steadfastness of those who had confessed Christ under his ministry, put new vigor into his labors.

(2) They brought pecuniary gifts from the Macedonian church (Phil. 4:15; 2 Cor. 11:9).

Being relieved from the necessity of toiling for a living, he could now devote more time and energy to the preaching of the gospel.

(3) Silas and Timothy Became Assistants to Paul in the Work.

##### 3. Paul Opposed (v. 6).

His increased activity was met with increased opposition. This can always be expected. As the Lord's ministers become more aggressive in their work, the ministers of Satan put forth corresponding efforts in opposition.

##### 4. Paul Announces His Purpose to Turn to the Gentiles (v. 6).

Because of their blasphemy and opposition, he ceased to work among the Jews. There is a time when good judgment causes one to abandon work where efforts have been fruitless, but it is difficult to know just when to do it.

##### 5. He Did Not Go Far Away (v. 7).

He remained sufficiently near those whose hearts God had touched so they could easily find him. It is likewise true that although Christ is obliged to depart from the soul that refuses Him entrance, He lingers with yearning love around that heart.

##### 6. His Success (v. 8).

Crispus, the chief ruler of the synagogue, was converted. Perhaps his severity in action in turning away from them moved Crispus to act. Pressure to an immediate decision is helpful to some. They realize that it is now or never.

Many others followed the example of Crispus. Paul varied from his usual custom and baptized Crispus who was an important man (1 Cor. 1:14). All souls are equally important and precious in the sight of God, but not all are of equal influence in the church, and equally efficient in doing the Lord's work.

#### III. Paul's Vision (vv. 9-11).

His experiences since coming to Europe were very trying. He needed encouragement at this time. It is just like the Lord to come at the time of the servant's greatest need. Note the Lord's words to him.

1. "Be not afraid." When one is executing the commission of the Lord, he need not be afraid.

2. "Speak and hold not thy peace." The one who has heard the voice of God cannot refrain from speaking.

3. "I am with thee." The Lord is with every one who faithfully carries out His commission.

4. "No man shall set on thee, to hurt thee." The one sent by the Lord to do a work is immune from danger and harm until his work is done.

5. "I have much people in this city." It is most encouraging to know that in the great cities, the Lord has His own people, and that the one who goes in His name shall have fruit for his service.

## October 18

### Paul Writes to the Corinthians 1 Corinthians 13:1-13

Golden Text:—"Now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Corinthians 13:13.

The occasion of the writing of this epistle was,

1. The existence of rival factions contending against each other. Some were for Paul; some for Apollos; some for Peter, and some for Christ. This factious spirit was threatening the disruption of the church.

2. Their failure to carry out church discipline.

3. Their going to law with each other.

4. Indifference to gross immorality.

5. Letters requesting information as to (a) Marriage and divorce, (b) Food connected with sacrifices and festivals, (c) The exercise of spiritual gifts.

6. Disorder in the public assemblies consisting of the improper behavior and unseemly dress of the women in the public assemblies, and the abuse of the Lord's Supper.

7. The presence in the church of certain ones who denied the resurrection of the dead.

The particular part of this epistle which the committee selected for the lesson is the thirteenth chapter, which sets forth the best of the Spirit's gifts—love.

#### I. The Pre-eminence of Love (vv. 1-3).

It transcends.

1. Speaking with Tongues (v. 1). For men to possess the loftiest eloquence and be lacking in love is to be as sounding brass or a clanking cymbal. To be able to speak pleasingly and powerfully is desirable, but to love is better.

2. The Gift of Prophecy (v. 2). This means to peer into the future and unfold its mysteries. To be able to penetrate the mystery of nature and providence is good, but to love is better.

3. Faith of the Most Vigorous Kind (v. 2). Even though one should have sufficient vital faith as to remove mountains it is of less value than love.

4. Philanthropy of the Most Generous Sort (v. 3). Even though one should have such a spirit of altruism as to be moved to surrender all earthly goods for the sake of the poor, unless actuated by love, he would have no recognition before God.

5. Heroic Devotion Which Leads to Martyrdom is Profitless Unless Actuated by Love (v. 3).

#### II. The Attributes of Love (vv. 4-7).

1. It is Long Suffering and Kind (v. 4). It means not only to bear long, but to be kind all the while. It is much easier to bear long than it is to be kind. Patience seasoned with kindness is a remarkable virtue.

2. It is Free from Envy (v. 4). Those who are controlled by love are entirely free from the spirit of envy because of the superior worth and success of others.

3. It is Free from Boasting and Vanity (v. 4). Love strives to do good to all without seeking admiration and applause.

4. It is Decorous (v. 5). Love is always polite and mannerly; knows how to behave at all times.

5. It is Unselfish (v. 5). It is always seeking the good of others while forgetful of self.

6. It Does not Give Way to Passion

(v. 5). It does not allow itself to be aroused to resentment. It is not quick tempered.

7. It Takes no Delight in Evil (vv. 5, 6). It does not impute evil motive to others and is free from suspicion.

8. It Bears all Things (v. 7). That is, it incases itself in the gracious mantle of love.

9. Love is Trustful (v. 7). It looks into the future with confidence.

10. Love is Hopeful (v. 7). It seizes the things of the future, and brings them into the present and appropriates them for its use.

11. Love is Firm (v. 7). It is free from vacillation. It intelligently sets its attention to things that are right, and with unvarying strength, holds fast.

### III. The Permanence of Love (vv. 8-13).

1. It Outlasts Prophecy (v. 8). Prophecy in the Scriptures means both a foretelling of events and the teaching of the Word of God. Prophecy, as

prediction, shall be fulfilled; prophecy, as teaching, shall be brought to an end in that day when teaching is not needed (Heb. 8:11).

2. It Outlasts Speaking with Tongues (v. 8). The race once spoke the same language, but as judgment for sin and rebellion, God brought confusion and caused the people to speak many tongues. The day is coming when through the redemption wrought by Jesus Christ, all nations shall be brought back to one tongue.

3. It Outlasts Knowledge (v. 8). The knowledge we now have is only relative, but the day is coming when the relative knowledge shall be done away by the coming in of a wider and nobler intelligence.

October 25

Paul in Ephesus

Acts 19:1-41

Golden Text:—"For the love of money

is the root of all evil."—1 Timothy 6:10.

Apollos, an Alexandrian Jew, eloquent and mighty in the Scriptures, had preceded Paul at Ephesus. He had diligently taught the things of the Lord, knowing only the baptism of John. When Aquila and Priscilla heard him they perceived his lack of instruction in Christian truth. Therefore, they took him and expounded unto him the way of God more perfectly. Having thus come into fuller light, the brethren gave him a letter of endorsement as he passed to other fields.

### I. John's Disciples Become Christians (vv. 1-7).

These twelve disciples had only been taught the baptism of repentance as a preparation for the kingdom of God. Paul taught them to believe on Christ, that is, to receive Him as the one on the cross who had provided redemption for them. When they received Christ, Paul laid hands upon them and they received the Holy Spirit.



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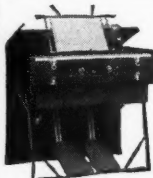
## The "Thanksgiving" Issue

The year 1925 will soon be over. The tenth month is already here and before we realize it we shall be celebrating our National Thanksgiving Day. During this year great things have been fraught in our lives and the life of our nation. Read Dr. James M. Gray's special editorial notes on themes of current interest in connection with Thanksgiving Day in the

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## II. Paul Preaching in Ephesus (vv. 8-10).

1. In the Jewish Synagogue (v. 8).

Though the Jews were Paul's inveterate enemies, his rule was to go with the gospel to them first. He was permitted to preach in the synagogue for three months. His preaching was characterized

(1) By boldness. He realized that God sent him, and that His authority was back of him. This should characterize every preacher and Sunday-school teacher. No apology should be made for their utterances.

(2) By reason. God's message is in accord with the highest reason.

(3) By persuasion. Paul says, "Knowing the terror of the Lord, we persuade men." It is not enough to come boldly with a reasonable message, it must be accompanied by persuasion.

(4) By speaking, "concerning the kingdom of God." He did not discourse on current events, literature or philosophy, but upon the message of salvation through Christ. Every opportunity of speaking to dying men about Christ ought to be used as though another would never be given.

2. In the Schoolhouse of Tyrannus (vv. 9, 10).

The Jews being enemies of the gospel of the grace of God, were only hardened by Paul's earnest preaching. When they came out they spake openly against this way of salvation in Christ. Paul separated the disciples from them and resorted to the schoolhouse of Tyrannus. This was followed with glorious results.

## III. God Working Miracles by Paul (vv. 11-16).

Ephesus was noted for its wonder workers. If Paul's ministry was to be successful here God must, in an extraordinary way, put His seal upon His work. So wonderfully did He manifest His power, that handkerchiefs and aprons brought from Paul's body, healed the sick and cast out evil spirits from those who had been made wretched by them. Everywhere the spirits owned the supremacy of the risen Lord.

Seeing the marvelous power operating through Paul, certain Jews, who went about the country practicing the magical arts at the expense of their poor unfortunate fellows, undertook to use the name of Jesus in their incantation. Knowing that the connection with Christ was not real on the part of these Jews, the use of His name by them only enraged the evil spirits who sprang upon them and overcame them.

## IV. A Glorious Awakening (vv. 17-41).

1. Fear Fell Upon All (v. 17).

News of the casting out of these evil spirits created impressions favorable to Christianity.

2. It Brought to the Front Those Who Professed Faith in Christ, While not Living Right Lives (v. 18).

They believed but had not broken from sin. Great blessing would come to the church if some awakening could come to those whose lives are not in keeping with their profession, and cause them to openly confess and make a new start.



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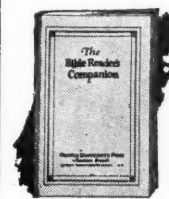
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3. Gave Up the Practice of Black Arts (v. 19).

This means forms of jugglery by use of charms and magical words. All such are in opposition to the will of God. Therefore, no one can have fellowship with God and practice them. They proved the genuineness of their actions by publicly burning their books. Though this was expensive, the valuation about \$12,500, they did not try to sell the books and get the money back.

When one finds that he has been in wrong business he should make a clean sweep of things, burn up his books on Spiritualism, Christian Science, etc., empty his whiskey and beer in the sewers, and have a tobacco party similar to the Boston Tea Party.

4. Uproar of the Silversmith at Ephesus (vv. 23-41).

(1) The Occasion (vv. 23, 24). This was the power of the gospel in destroying the infamous business of Demetrius and his fellows. It was clear to them that idolatry was tottering before the power of the gospel. They were not interested particularly in the matter from a religious standpoint, but because it was undermining the principal business of the city.

(2) The Method (vv. 25-29). Demetrius, a leading business man, whose business was the stay of others of a similar nature, called a meeting and stated that much people had been turned from idolatry, and that the market for their wares was materially weakened. He appealed to his fellows,

a. On the ground of business, saying, "This our craft is in danger of being set at naught" (v. 27). The world is willing to tolerate any kind of religion or moral awakening as long as it does not interfere with its business or manner of living.

b. On the ground of religious prejudice. He said, "that the temple of the great goddess Diana shall be despised" (v. 27). He became quite religious when he saw that his business was being interfered with. His speech gained his end. The whole crowd was enraged and yelled in unison, "Great is Diana of the Ephesians." This method of proving a point seems quite modern. The mob was quieted by the tact and good judgment of the town clerk. First, he rebuked them for yelling for two hours to prove a point which everybody admitted (vv. 35, 36); second, he showed that Paul and his companions were not guilty of any criminal act (vv. 37-39); third, the people were in danger of being called to account for this riot, should it come to the ears of Caesar (vv. 40, 41).

November 1

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Ephesians 6:10-20

(Temperance Lesson)

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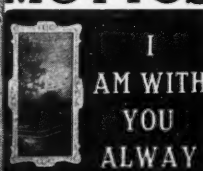
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Moody Bible Institute Monthly

Perhaps there has been no time when the evil one has made such a terrific fight as he is now doing in his attempt to nullify the eighteenth amendment of the Constitution of the United States. The Christian has been saved by grace. Though his redemption is free, between its beginning and consummation there is a real severe and protracted conflict. This conflict is most difficult and dangerous because it is not with flesh and blood, but with principalities, powers, spiritual hosts of wickedness, even in high places. Though the conflict is severe and painful, we should bravely battle on because the issue is sure if we go forth in the panoply of God.

#### I. The Source of the Believer's Strength (v. 10).

It is in the Lord. Only as the branch is united to the vine, or as a limb is united to the body, is there strength of life. We dare not attempt this conflict in human strength and wisdom. For the believer to rush into the battle without regarding himself as the member of the body of Christ, deriving his strength and wisdom from Him, as head, is unpardonable folly.

#### II. The Enemy (vv. 11, 12).

This enemy is the Devil, a personal, malicious being having many subordinates.

His personality is proven by the names given him, and actions predicated of him. He has an exalted position, is mighty and all unsaved men are under his power. He is the original sinner, and is extremely cunning. He has power over death, enters into men, blinds their eyes, lays snares for them, and sifts God's servants. In carrying on his work, he has his churches and ministers. However, he is resting under a curse. The death blow was given on the cross, and he will receive his doom in the lake of fire.

#### III. The Christian's Armor (vv. 13-17).

This means that his weapons of offensive and defensive warfare are not of man's devices. Just as his strength is from the Lord, so is his armor. The believer dare not act merely on the defensive. He must attack and study his spiritual enemies as well as resist their spiritual attack.

1. A Girdle of Truth (v. 14). The truth of God, sincerely and honestly embraced, will avail in this conflict. Reason, tradition, speculation and dead orthodoxy will fail in the crucial hour.

2. The Breastplate of Christ's Righteousness (v. 14). As the metal plate covered the vital organs of the warrior, so the righteousness of Christ protects us from the enemy's assault. The infinite provision of this righteousness is such that no assault can come from without or within.

3. Feet Shod with the Preparation of the Gospel of Peace (v. 15). This suggests the firm foothold of the soldier and his alacrity, readiness to proclaim the message of peace. Peace floods his own soul, for his doubts are all gone.

4. Shield of Faith (v. 16). By this he is able to quench all the fiery darts of

the wicked. Christ is the object of that faith.

5. The Helmet of Salvation (v. 17). Consciousness of salvation enables a man to lift up his head with confidence and to vigorously assault the enemy, knowing that he is a child of God, and fellow-citizen with the saints. The helmet protects the head—the very citadel of intelligence.

6. The Sword of the Spirit (v. 17). This is the Word of God; the Christian's offensive weapon, with which he can most effectively put his enemy to flight. This, Christ used in the temptation in the wilderness (Matt. 4:4, 7, 10, 11). The church of Christ has won all her triumphs by the Word of God. Where she goes on using this, she goes on conquering, but when she falls back upon

reason, culture, traditions, science, or the commandments of men, she goes down in defeat before the adversary.

#### IV. The Way to Get Strength to Use the Armor and Courage to Face the Foe (vv. 18-20).

This is prayer, and prayer alone.

1. Every Variety and Method of Prayer Should be Employed (v. 18). This prayer is the constant out-breathing of the Holy Spirit as breathed into him. He prays in public, and in private; he prays for himself; he is interceding for others.

2. He Prays for His Comrades, "all the saints" (v. 18). He sees all the believers standing shoulder to shoulder against the enemy.

3. He is Persistent (v. 18). He watches and is importunate.

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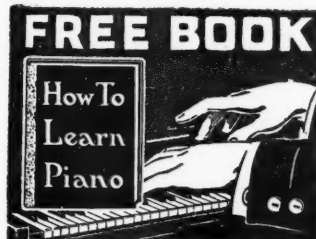
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# Missionary Department

Robert H. Glover

## CLOSING IN UPON THE GREAT UNOCCUPIED SUDAN

In last February's issue of the MONTHLY a summary was given of the very encouraging recent missionary advances, and the plans laid by several societies for further advance into the hitherto totally unoccupied region of Amazonia in South America, peopled by many savage Indian tribes.

Another of the three largest unoccupied areas in the world is the vast region in Africa known as the Sudan.

### Extent and Population

Three great divisions of the Sudan are recognized, namely, Western, Central and Eastern, the whole being under French or British control.

The western section is known politically as French Guinea and French Sudan, the eastern section as the Anglo-Egyptian Sudan. The great central section, called geographically the Central African Ironstone Plateau, embraces six or eight large states stretching from west to east directly south of the Sahara Desert. The best known of these states are Wadai, Darfur and Kordofan, and they have a dense population of Hamitic and Negro people. South of these states is a conglomeration of pagan tribes, of which Dr. Karl Kumm names forty-seven as the most important ones.

The population of this wide reach of territory is still largely a matter of conjecture, estimates ranging all the way from 25,000,000 to 50,000,000.

\*The new *World Missionary Atlas* (1925) contains the finest maps available. Every mission station is marked and full particulars are given.



### Gross Spiritual Darkness

Most of this vast Sudan region lies completely beyond present missionary operations and constitutes an area of unrelieved spiritual gloom. As to the Central Sudan in particular, in no part of it is there a Christian missionary. "From the easternmost mission station in Nigeria to the nearest station on the Nile the distance is 1,500 miles. It is as if the United States had one missionary in Maine and one in Texas, and not a ray of gospel light between."

### Surrounding Missionary Forces

An intelligent idea of this area and the countries bordering it can be gained only with the aid of a good modern map of Africa.\*

In the Anglo-Egyptian Sudan on the east missionaries of three societies—Church Missionary Society, United Presbyterian, and Sudan United Mission—are at work among the negroid tribes of the upper Nile. Rev. E. L. McCreery of the Institute Faculty was formerly a pioneer missionary here.

French Equatorial Africa on the south has been itself almost wholly without

Directly north of this, on the eastern border of the Gulf of Guinea, is Kamerun, which formerly belonged to Germany but was divided after the World War between Britain and France. In the French portion the Northern Presbyterians of America have a large and fruitful work, while in the British section, now a part of Nigeria, are the Church of Scotland and the Qua Iboe Mission of Ireland.

Further to the west, circling the Guinea coast, lie Nigeria, Dahomey, Gold Coast, Liberia and Sierra Leone, with quite a number of societies, which space forbids mentioning here by name. The hinterlands of all these countries



reach back to French West Africa, but except in case of the first and last named their meager missionary forces are yet far from being able to cover their own territory, to say nothing of extending into the neglected Sudan.

### Present Lines of Advance

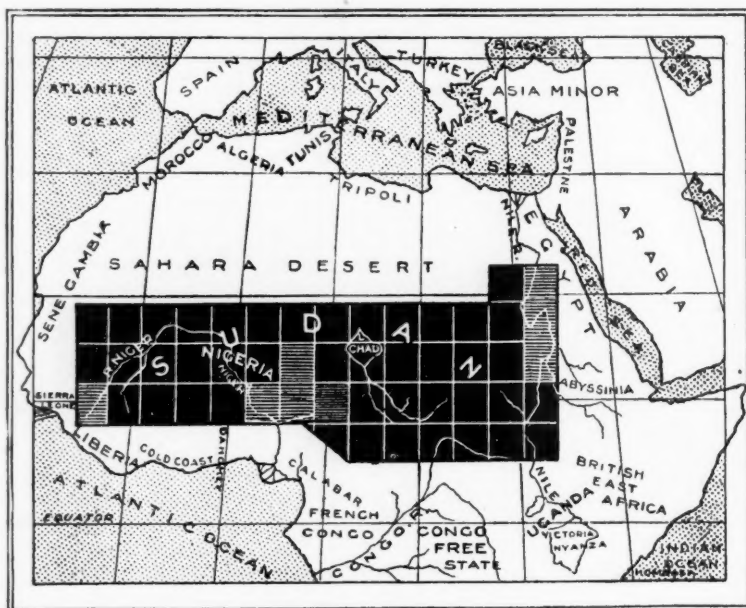
It is, however, a cause for joy and thanksgiving to God that at last the beginnings of a forward movement into the vast unoccupied field of the Sudan are in evidence. Lines of advance are being pursued by at least four main agencies.

**The Christian and Missionary Alliance**, has launched an aggressive extension movement from its old Sierra Leone field, first into French Guinea, and now farther eastward into French Sudan. Ten points have already been occupied by thirty or forty workers. The advance has reached as far as Timbuktu, the historic town on the upper Niger near the border of the Sahara Desert, where two young men have opened a station.

Four other points in this field have also been occupied by two smaller societies

and an independent missionary.

**The Sudan Interior Mission**, with headquarters in Canada, is one of several societies laboring in Nigeria. After thirty-two years of faithful toil, involving many hardships and the sacrifice of some



The Black Unevangelized Heart of Africa

missionaries until very recent years. The Paris Evangelical Missionary Society was the only agency there. Within the last few years two Swedish societies and the Co-operating Baptists of America have entered from the Belgian Congo and begun work.

Moody Bible Institute Monthly

noble lives, cheering results are at last being realized. One hundred missionaries are laboring on twenty stations among people of twelve different languages. Several thousand converts have been baptized and there is the beginning of a strong, self-supporting native church.

This mission has recently felt an urgent call to extend its borders, and an advance has been begun into a large new section of northern Nigeria and even across the border into French Sudan. The cordial attitude of the French authorities has been very encouraging, and an appeal has been made at home for fifty well qualified new recruits to sustain this forward movement.

The Sudan United Mission was organized in England twenty-one years ago, expressly to carry the gospel to the millions of unreached pagan people in the Sudan. It has passed through varied and trying experiences, but has emerged a strong mission with a present force of eighty missionaries, occupying eighteen stations in Nigeria and four in the Anglo-Egyptian Sudan, and working among over twenty tribes. It has also a home for freed slave children given into its care by the Government.

The mission feels that God would have it celebrate this year of its majority by setting its goal out farther and entering upon a fresh and earnest effort to bridge the long gap between its eastern and western fields. It hopes to plant at least one strong station in every large tribe right across the continent.

The African Inland Mission, organized in 1895, has an extensive field in British East Africa and northeastern Belgian Congo, where its 200 missionaries occupy forty-three stations among twenty-five different tribes. But, like the societies already mentioned, it has always had its eye upon the dark Sudan. It has now begun an advance in that direction by sending forward a small band of pioneers into French territory from the southeast. Reinforcements are being prepared soon to follow.

#### The Outlook Ahead

None of these forward movements can be said to be far advanced. The territory that lies before them is vast, the undertaking is a tremendous one, the difficulties and opposing forces, viewed from the human standpoint, are well-nigh insuperable. But it is the Lord who has bidden them "go forward," they have stepped out in obedience and faith, a beginning has actually been made, and it is our firm conviction that God will honor their faith, bless their undertaking, and lead them steadily onward from victory to victory until they possess this missionary land of promise.

Let all who love the Lord and long for His appearing back up with their supporting prayers and gifts these forward movements and the noble pioneers engaged in them.

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tive hill tribes of Bengal, Assam and upper Burma, in the extreme northeast of India. It reports over one hundred native workers, twelve of whom are ordained pastors, and a total Christian community of over 7,600. The native churches of three districts are entirely self-governing, and during 1924 their freewill offerings amounted to nearly \$2,000.

Among other tribes with which this mission is coming in contact are the Nagas, on the border of Burma. From time immemorial they have practiced human sacrifices, and their stubborn persistence in this horrible custom has necessitated a special visit recently from the British governor of Burma to insist upon the cessation of such heathen rites.

#### SCANDINAVIAN ALLIANCE CONFERENCE IN CHINA

Roy A. Brehm ('21) writes from his station in the remote northwest of China, where he is pursuing language study and gradually getting into active missionary work. He reports the annual conference of the S. A. M. in China, held at Pinchow, Shensi, in June, as having been a season of great spiritual refresh-

ing and practical benefit. Intercessory prayer was the outstanding feature of the gathering. Of the sixty missionaries of that mission at least twelve are former M. B. I. students.

#### PERSONAL MENTION

Arthur F. Tylee ('22) and Ethel Canary ('22) were united in marriage at Corumbá, Brazil, on June 26. The ceremony was performed by Alex Rattray Hay. Mr. and Mrs. Tylee were soon to start on the long, hard journey inland to their distant field among the Nambiquara Indians, where Mr. Tylee had previously opened a station and prepared a dwelling for them. They will be for a time entirely isolated from the fellowship of other missionaries in this pioneer work.

Mr. and Mrs. William A. Mundy ('21, '22) report their arrival at their new station in Kenya Colony, East Africa, 560 miles inland from the port of Mombassa. They describe their home as having walls and floors of mud and a roof of marsh grass. They are hard at work on the language and warring with white ants as a diversion betime.

Rev. and Mrs. Harry Strachan, directors of the Latin America Evangelization Campaign, have reached America from Costa Rica. Mr. Strachan will be occupied during the autumn and winter in a speaking campaign throughout the United States and Canada in behalf of the needs of Latin America.

Miss Mary A. Butterfield ('04), an experienced worker in the Alliance Mission in Palestine, writes of a recent visit to the two frontier mission stations, Kerak and Madaba, lying east of the Jordan on the northern border of Arabia. Kerak is an ancient Arab city of 8,000 people and the center of a district of over 60,000. When the missionaries began work there two years ago their lives were threatened by an Arab chief. But little by little they have won their way into the hearts of the people, and now regular gospel services are being held and their day school is well attended by Arab boys. Madaba also has a fine day school for girls.

Mr. and Mrs. C. J. Glittenberg ('22, '23) send interesting items connected with their station in Szechwan, West China. In common with all China missionaries they are at present feeling keenly the tension that exists between China and the foreign powers. The student body is doing its best to stir up anti-foreign and anti-missionary feeling, but thus far no serious trouble has occurred. In June, however, they had a narrow escape from fire, which destroyed much adjoining property and took a heavy toll of life among their neighbors. Mr. and Mrs. Glittenberg lost some of their personal effects, but in direct answer to prayer the wind suddenly changed and their home was thereby saved.

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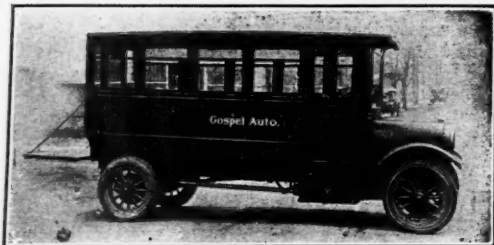
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## IDENTIFICATION WITH CHRIST

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Quickened together, Eph. 2:5.

Risen together, Eph. 2:6.

Sitting together, Eph. 2:6.

Planted together, Rom. 6:5.

Workers together, 2 Cor. 6:1.

Built together, Eph. 2:22.

Glorified together, Rom. 8:17.

—The Bible Call.

## A GREAT TEXT

John 3:16

1. The Great God—"For God."
2. The Great Love—"So loved."
3. The Great Company—"The world."
4. The Great Gift—"His only begotten Son."
5. The Great Invitation—"That whosoever believeth on him."
6. The Great Deliverance—"Shall not perish."
7. The Great Inheritance—"But have everlasting life."

—Wm. H. Schweinfurth.

## THE UNJUST STEWARD

Luke 16: 1-13

### I. A Steward to Be Discharged:

1. Unfaithful.
2. Wasted his Master's goods.
3. Must give an account.

### II. The Action of the Steward:

1. Dismissal laid to heart.
2. Courses weighed:
  - (1) Cannot dig.
  - (2) Ashamed to beg.
3. Resolution. (Finally hits on an idea).
4. Plan to benefit the creditors of his lord.
5. Principle. (Favors shown others will be returned).

### III. Praise Given the Steward:

1. Qualities displayed:
  - (1) Decision.
  - (2) Action.
  - (3) Wisdom.
  - (4) Tact.
2. Looked ahead and planned for the future.
3. Wiser than the children of light.

### IV. As Stewards We Must Give an Account:

1. We must meet our Master.
2. Time of reckoning bound to come.
3. Provision must be made.
4. Be as anxious for eternal things as the steward was for his selfish interest.
5. Beneficence taken into account by God.
6. Gifts make friends, but cannot save.
7. The right use of money brings spiritual blessings—the true riches.
8. We are called to be faithful stewards.

—S. B. Pinney.

## SEVEN SCRIPTURE ADVERBS "THEN"

1. "Then shalt thou lay up gold" (Job 22:24)—  
A time of riches.
2. "Then shalt thou have delight in the Almighty" (Job 22:26)—  
A time of delight.
3. "Then shalt thou see clearly" (Luke 6:24)—  
A time of self-judgment.
4. "Then shalt thou call and the Lord will answer" (Isa. 58:9)—  
A time of prayer.
5. "Then shalt thou not remove" (Jer. 4:1)—  
A time of returning.
6. "Then shalt thou understand the fear of the Lord" (Prov. 2:5)—  
A time of seeking.
7. "Then shalt thou understand righteousness" (Prov. 2:9)—  
A time of understanding.

—J. M.

## "OUR LORD" IN 2 PETER

"Our Lord" occurs seven times in 2 Peter. Two thoughts are expressed. First, the Lord denotes His authority, power, and proprietorship; second, "Our" association with each other, because of our mutual relationship to Him.

1. "Jesus Our Lord" (1:2). He is our Lord as well as our Saviour, and because He is our Saviour He is our Lord.

2. "Our Lord Jesus Christ" (1:8). "Lord" comes first, and therefore we are reminded of our obligation to know Him fully as a Saviour to deliver us, and as "Christ" the Sanctifier within us.

3. "Our Lord and Saviour Jesus Christ" (1:11). We need to know Him in all He is, that we may qualify to add to our faith, which will give us "an abundant entrance" into His "everlasting kingdom" (vv. 5-11).

4. "Our Lord Jesus Christ Hath Shewed Me" (1:14). Being who He is, He is able to reveal to us things which will happen in the future, as in the case of Peter dying before Christ returned.

5. "Coming of Our Lord Jesus Christ" (1:16). The return of Christ in His actual presence is denoted. He will come as "Lord," to claim His own, as "Jesus" to complete our salvation, and as "Christ" to unite all who are in Him.

6. "Suffering of Our Lord" (3:15). The suffering of our Lord means His long-suffering with wicked men. This is "salvation"—that is, they have a further opportunity to be saved.

7. "Knowledge of Our Lord and Saviour Jesus Christ" (3:18). To know Him fully is to trust Him utterly, to obey Him faithfully, and love Him devotedly.

—F. E. Marsh.

## MALACHI 3:16, 17

### I. A Select Company:

1. "They that fear the Lord."
2. "That thought upon his name."

### II. Sympathetic Conversation.

"Spake often one to another."

### III. Silent Listener:

"The Lord hearkened and heard it."

### IV. Saint's Security:

1. "A book of remembrance was written before him for them that feared the Lord."
2. "They shall be mine, saith the Lord of hosts."

—D. F. Sebastian.

## OUTLINE FOR ISAIAH 6

### 1. Introduction:

Isaiah's Conviction,  
Isaiah's Conversion,  
Isaiah's Consecration.

### 2. The Prophet Saw God.

That is the beginning of all true living.

### 3. He Saw Himself.

One of the first effects of seeing God's holiness is to realize personal unfitness. Then he was cleansed and fitted for service.

### 4. He Saw His Neighbor.

When a man sees God, he is led on to realize his own need of cleansing and equipment, then he is led further, and he sees his fellows and yearns to help them.

—J. E. Williamson.

## THE HOLY CITY

Revelation 21, 22

A city is always a place and a people; space as well as social life.

### I. Its Situation:

1. Above the earth for 1000 years (21:2, 10).
2. Great metropolis of the new earth (21:24).

### II. Its Size:

1. The earthly city will be 900 miles square (Ezek. 48:35).
2. The heavenly city 1500 miles cube (21:16).

### III. Its Symbolism:

1. Real foundations (Heb. 11:10).
2. Built of real material (21:18).

### IV. Its Sinlessness:

1. Inhabitants all stainless (21:27).
2. Inhabitants all true (22:15).

### V. Its Sanctuary:

1. God and the Lamb the place of worship (21:22).
2. They are also the objects of worship.

### VI. Its Service:

1. A perfect service (21:3).
2. A continuous service (7:15).

### VII. Its Sacredness:

1. Dwelling place of God (21:3; Eph. 2:22).
2. His glory fully revealed (21:23).

G. B. M. Clouser.

## The Readers of This Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

## WHAT THINK YE OF CHRIST?

Matthew 22:42

Do we think of Him as our *Saviour*?  
(Matt. 1:21).

Do we think of Him as our *Friend*?  
(John 15:13).

Do we think of Him as our *Shepherd*?  
(John 10:14).

Do we think of Him as our *High Priest*? (Heb. 3:1).

Do we think of Him as our *King*?  
(Heb. 2:9; Ps. 89:19).

Join all the glorious names  
Of wisdom, love and power;  
All are too mean to speak His worth,  
Too mean to set my Saviour forth.

—H. C. F., in *The Life of Faith*

## SEVEN GREAT "NOW'S"

1. *The Now of Salvation.*  
Now we believe (John 4:42).
2. *The Now of Regeneration.*  
Now we live (1 Thess. 3:8).
3. *The Now of Nearness.*  
Now in Christ Jesus (Eph. 2:13).
4. *The Now of Justification.*  
Now justified (Rom. 5:9).
5. *The Now of Emancipation*—loosed  
from our sins (Rev. 1:5).  
Now no condemnation (Rom. 8:1).
6. *The Now of Exaltation.*  
Now are we the Sons of God (1 John 3:2).
7. *The Now of Relationship.*  
Now no more strangers (Eph. 2:19).  
—L. J. Derk.

## PRAYERS IN THE EPISTLES

The apostle Paul was a man of prayer and deep concern for the spiritual blessing, success and fruitfulness of God's people. He had the saints upon his heart and bore them up before God in mighty intercession. He both wished them well and prayed for their spiritual success. All his Spirit-inspired wishes are prayers, just as much as his direct prayers. We find a number of his well wishes and prayers in his Epistles.

1. *For Fulness of Joy and Hope* (see Rom. 15:13).
2. *For Spiritual Enlightenment* (see Eph. 1:17-20).
3. *For Inner Fulness and Knowledge* (see Eph. 3:17-20).
4. *For Abounding Knowledge and Judgment and Spiritual Fruitfulness* (see Phil. 1:9-11).
5. *For a Vigorous, Fruitful and God-pleasing Life* (see Col. 1:9-11).
6. *For the Working out of God's Pleasure of His Calling and Goodness, so Christ may be Glorified* (see 2 Thess. 1:11, 12).
7. *For Love and Patience* (see 2 Thess. 3:5).—*Friend of Russia.*

## THE MOUNTAINS' MESSAGE TO THE PLAINS

Most of us live on the plains of life, but all of us need some mountain peaks if we are to be at our best. We live on the plains with its industries, business and professional life. The great cities with their pleasures and activities are also on the plains of life. It is on the plains of life where the heat of competition, strife and struggle, sickness and heartaches are to be found.

We get tired of the horizontal. The plains without the mountains are dangerous; they are unprotected.

Here are some of the mountain peaks we must climb to find peace and power, and to do our best on the plains: Nebo, the mountain of vision. Only on heights can we get a true prospective of life.

We need Sinai, the mountain of law, we need to relearn this mountain in the age in which we live, on account of the lawlessness of all kinds, which prevails in the land today.

We need the mountain of prayer, the unnamed mountain of Scripture. This mountain gives us peace and power on the material plains of life. It gives us the ability to work without fret, fever or friction. Help and peace can only come by climbing this mountain.

Then comes the mountain of Moriah, the mountain of consecration, where Abraham offered up Isaac, obedient at any cost which has made his name immortal.

And now we arrive at the mountain of Calvary, the mountain of salvation. It is only at the cross of Calvary, that simple hearts and lives can find peace. Here is the world's redemption, not by force, nor science, but by the redemptive power of the Lamb of God, which took away the sin of the world.—Evangelist E. B. Pratt.

Moody Bible Institute Monthly

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## FOR THE GOOD OF SERMONS

No minister should be given charge of a parish until he has held a reporter's job on a daily newspaper for three months, is the opinion of the editor of the *Presbyterian Banner*, Pittsburgh.

"The experience," says Dr. Hunter in a recent editorial, "would teach the preacher the strength of brevity; respect for facts; how to make one word do the work of three; choice of adjectives; the power of a wisely chosen noun and how the average person looks at the world around him."

In writing news for the religious press, Dr. Hunter urges his ministerial readers to "state plainly what you have to say and stop."

"Avoid trite phrases such as 'Brother Smith is doing great work.' Tell what he is doing; let the reader infer whether his work is great or not.

"Take a solemn vow never to use the word 'great.' By constant usage, its edges are worn off."—*N. L. C. Bulletin*.

## THE FACE OF JESUS CHRIST

It is remarkable that of the most illustrious Person in the history of the world we have no authentic likeness. Pictures of Christ have, indeed been made by many hands. They may be seen on medallion, in mosaic, upon cameos, upon sculptural marble and in the gorgeous windows of cathedrals. The most celebrated artists of the world have employed their genius and skill in the effort to produce something that should embody the loftiest conceptions of what that divine human face was like. But from the rude sketches in the catacombs of St. Calixtus to the masterpiece of Munkacsy, in his "Christ Before Pilate," all have failed. Da Vinci, Raphael, Murillo, Durer, Dore, all have fallen short of the great subject. We admire some of these productions as works of art, but we turn from them after all with a sense of disappointment. There is not one upon which the friends of Jesus could unite and accept as a worthy representation of what their divine Lord must have been in the flesh.

It is better so. Could we recover the lost physical likeness of our Lord it would no doubt result in idolatry, but could produce no salutary impression upon the heart. Of the Son, as of the Father, it is true. "They that worship him must worship him in spirit and in truth." Our Saviour said to Thomas, "Because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed." Yet to the men of His generation the physical face of Jesus Christ was surely a revelation.

The face is the most expressive part of the human body. It is by the face we chiefly recognize individuals. We rarely think of distinguishing people by the difference in their hands or limbs. But no two faces have ever existed that were exactly alike, though we often see marked resemblance, especially in the case of twins. The face is the index of the soul. What the character is shines in the countenance. For while the expression of the apostle, "the face of Jesus Christ,"

# The Hypocrite in the Synagogue

## Bible Messages Vol. VI

### Great Revival Addresses

#### CONTENTS

#### The Hypocrite in the Synagogue

Jesus had often seen the Pharisees at their feasts and religious rites. He had seen the victims slain; He had seen the incense rising; He had seen the altars smoking. He had seen the Pharisees in long robes saying long prayers with long faces. And it is out of His pregnant comment regarding them that this striking message is written. Be sure to read it.

#### Millions Now Living Are Already Dead

There are those who would tell us that millions now living will never die. But if you have ever put your ear to the ground and heard the tramp, tramp, tramp of earth's millions in the great onward march to eternity, you will appreciate this ringing gospel challenge to the millions now living who are already dead!

#### The Hardest Commandment of All

Which is it? In these days of banks and vaults, and stocks and bonds, and billions of gold and silver, men are selling their souls at wholesale. They are closing their ears to the ominous rumble from Sinai's smoking crown. And this is a telling, gripping message for the times—The Hardest Commandment of all.

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The One Thing God will not Forgive  
The Inside of the Platter  
The Terms of Pardon  
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The Power of the Risen Christ  
Why Was the Gospel Given?

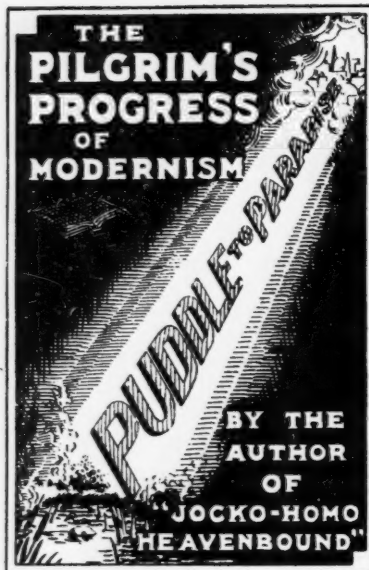
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has a fuller meaning than that represented by His bodily features, we may well ask what the Scriptures warrant us in believing of that blessed face that appeared among men two thousand years ago. Only a few suggestions may be offered here.

The face of Jesus had on it none of the ugly marks of sin. We all know what scars vice and dissipation leave on the countenance. There was no halo around the head of Jesus, such as artists have pictured, but His face always shone with the beauty of holiness.

His face was expressive. Some faces are locked up. Men of cunning and deceit learn to mask their feelings. They study reserve. The shrewd lawyer, merchant or diplomat is careful not to betray his real sentiments in his countenance. Jesus never wore a mask. We have many accounts of His silent looks, and we may be sure they were all significant. He looked around in the temple upon all things (Mark 11:11). It is not recorded that He spoke a word. He looked around on the Pharisees with anger, being grieved at the hardness of their hearts. In the high priest's house "the Lord turned and looked upon Peter." "And Peter went out and wept bitterly."

If the looks of Jesus were impressive in His silence, they were not less so when he spoke. He was the Great Teacher, and not only were His teachings full of the highest wisdom, but His countenance bore the marks of intellectuality. How expressive must His face have been as He delivered the Sermon on the Mount, as He preached in the synagogue at Nazareth and as He discoursed to His disciples on the Mount of Olivet and in the upper room!

Again, His face was strong. There was not a weak line in it. He was incarnate love; but His love was not weakness. He drove the money changers from the Temple. He steadfastly set His face, "like a flint," to go up to Jerusalem to suffer. Fear never sat one moment on His countenance, while benevolence, compassion and patience were reflected in His face, even when His visage was marred, His sacred head wounded, and He endured the contradiction of sinners against Himself in Pilate's hall. All this was a revelation to the men of His generation.

The apostle tells us Christ is the "image of the invisible God." Jesus said, "He that hath seen me hath seen the Father." "And God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of God in the face of Jesus Christ." While more is meant here than the physical face of our Lord, the revelation to us expressed by what we know that face must have been is not excluded. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). And to "see his face is one of the glories of heaven. We shall be satisfied when we awake with his likeness." (Psalm 17:15).

—J. Gibson Lowrie, in *Herald and Presbyterian*.

## WILSON'S TOPICAL AND TEXTUAL INDEX

For Preachers and Teachers

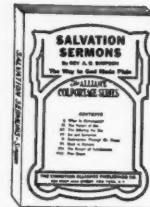
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## Truth Illuminated

By Shafts from Various Quarters

### WHY CHRIST'S YOKE IS EASY

Mark Guy Pearse gives an incident occurring in connection with a sermon of his on Christ's invitation to the weary and heavy laden. I had finished my sermon when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something." "Well, my friend," I said, "may I have it still?" "Do you know why his yoke is light, sir?" "Well, because the good Lord helps us to carry it, I suppose." "No sir," said he, shaking his head, "I think I know better than that. You see, when I was a boy at home I used to drive the oxen, and the yoke was never made to balance as you said. Father's yokes were always made heavier on one side than the other. Then, you see, we would put a weak bullock in alongside of a strong bullock; the light end would come on the weak ox, the heavier end on the stronger one. That's why the yoke is easy and the burden is light, because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder."

\*\*\*

### A CURIOUS PHOTOGRAPHIC PHENOMENON

A party of amateur photographers set out one afternoon to get some views of Pontoosuc Lake, a lovely sheet of water nestling between the hills on the north of Pittsfield, Mass.

Reaching a good vantage-ground, they placed their camera in position and made a shot. They noticed a strange spot on the lake, which at that distance looked like a small island, but when they looked again it had disappeared.

When they returned to their hotel and developed the plates, the little spot was distinctly marked. Being curious to understand its nature, they examined it through a powerful magnifying-glass, and there saw a complete reproduction of a drowning scene. There was an overturned boat, and a man clinging to the stern, while the head of another man was just visible above the water.

While they were examining it a man arrived at the hotel, and reported that a boating accident had occurred that afternoon and two men had been drowned. The photographers had been too far away from the lake to distinguish the incident, but the camera had made all clear to them afterwards.

It is so in moral and spiritual things. *The meaning of events that puzzle us now, and lead skeptics to dispute the existence of a loving God, will beyond the grave be made plain to the man who trusts where he cannot understand.*

Even from the companions of Jesus many things were hidden that they perceived them not (Luke 9:45), but afterward the Holy Spirit taught them, and brought "all things to their remembrance" (John 14:26).

## Evangelistic and Bible Conference Fields

### SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these line of work nor can we promise to print them.—Editors.

The Dunlops are conducting a meeting with the Presbyterian church of El Reno, Okla., of which Rev. G. A. Swanson is pastor.

Mr. and Mrs. Gerald E. Bonney, known as "The Bonney Workers," report having helped pastors in ten campaigns during the summer months in the state of Texas.

Mr. and Mrs. Paul Hutchens closed a campaign at the First Baptist Church at Hastings, Mich. The meetings were held in a large tent. Souls were saved and Christians were brought closer to their Lord.

Rev. Frank L. Snider and Rev. C. L. Norman have finished a series of protracted meetings near Camden, S. C. Fifty persons accepted Christ as their personal Saviour and have united with the church. Many others reconsecrated themselves to the service of the Lord.

Edward P. and Mrs. White have just closed ten days of meetings, at Buffalo Valley, Watertown and Milton, Tenn., with fine results. Every meeting was a success in that souls were saved or saints edified. From there they went to Lascassas and Mt. Vernon, Tenn.

Evangelist Dan Shannon writes that as a result of a meeting at Swea City, Ia., more than 80 have been baptized and united with the church there. He went to a union tent meeting in Nebraska, where scores came to Christ. He is now at a tent meeting at Blooming Prairie, Minn.

Evangelist John R. Snyder, Huntingdon, Pa., has been holding meetings during the summer months in the state of Tennessee. The following places have been the field of his endeavor: Jonesboro, Piney Flats, Knob Creek, Blountville, and Johnson City in Tennessee, and Oneonta, Ala.

His work has been richly blessed with many souls accepting Christ and many Christians reconsecrating themselves for service. His sermons, "Is Jesus Christ the Son of God?" and "Is Genesis True?" have been very popular.

Rev. and Mrs. J. C. Cardiff, evangelists, write: "We have just closed a splendid meeting at Charleston, W. Va. The church was filled every night and many souls accepted Christ as their personal Saviour. From there we went to Hinton, W. Va."

John M. Baker, of Baltimore, Md., has just closed a series of special meetings at Mt. Pleasant, Md. The meetings were attended by crowds and many persons were converted. From Mt. Pleasant Mr. Baker went to the Chester Bethel M. E. Church of Boothwyn, Pa., where he will conduct a three weeks meeting.

Ira P. Dean closed a six weeks evangelistic campaign, August 23, at Spring Valley, Minn. In this campaign he was associated with Rev. R. R. Parker and wife. Mrs. Parker was formerly Miss Hopkins who was associated with the Nortons in Belgium. Many souls were saved and the Christians were quickened spiritually.

Singing evangelist William S. Dixon spent the month of July at the North Texas Baptist Encampment at Wood Lake, Tex. At every service he gave the gospel message in song. Some of the speakers at the encampment were Rev. J. F. Hobbs of Birmingham, Ala., Rev. M. E. Dodd of Shreveport, La., and Rev. H. F. Holcomb of Mansfield, La.

Rev. "Gid" F. Higginbotham writes: "Just closed a great meeting at the First Baptist Church in Guntersville, Ala. This was the sixth meeting that I have had in and near Birmingham, Ala., since February 1. There have been over 500 additions to the six churches in which I have worked. I opened my fall and winter campaign on August 15 in a large tent meeting at Sabetha, Kan."

The Cedar Falls Bible Conference which was held August 2-9, at Cedar Falls, Ia., was a week of great blessing and enrichment to all who attended the meetings. Some of the speakers were Dr. G. Campbell Morgan, Dr. S. D. Gordon, Dr. C. H. Woolston, Rev. Dr. Stucker, Miss Edith Mae Bell and Mr. Walter A. Hutton.

At the close of the conference it was announced that the fifth annual Cedar Falls Bible Conference would be held, August 18, 1926. Practically all of this year's speakers will return for the 1926 conference.

Resolutions were passed at the close of the meeting, giving all the glory and thanks to the Father who had given this rich blessing; and words of appreciation to the board of directors, Dr. P. E. Zartman and the speakers for their help and encouragement throughout the week.

Rev. Arthur E. Miller, of Hastings, Neb., writes: "We will receive requests for prayer for anything that one may wish to name. We will specially remember such requests on Wednesday evening of each week at the Wayside Gospel House, 801 East High Street."

Mother Gore, a correspondence student, began filling her fall engagements August 5, starting at Norristown, Pa. Seventeen churches in Ohio and Missouri have booked Mother Gore for meetings next spring.

C. F. Geiger writes that a fifteen-day evangelistic campaign was held during the month of June in the Presbyterian church of Holland, Minn., of which he is the pastor. The campaign was conducted by Rev. E. M. Moser of the Extension Staff of the Moody Bible Institute. The campaign resulted in fifty conversions; thirty-five people were received by the church in July, all on a confession of faith. The whole church has been quickened and the community as a whole lifted to higher moral level. Since the first of the year fifty-five people have been received into the church. This has more than doubled the membership of the church.

#### BRANDS PLUCKED FROM THE BURNING

Harry D. Clarke, evangelistic singer, sends in the following story. It took place during an evangelistic campaign held

at Waukegan, Ill., in the early summer under the leadership of Rev. Harry W. Vom Bruch and Harry Clarke. "One night in the early part of the campaign an old man of eighty-one drifted into the meeting. This was the first time he had



Mr. Clarke's two sons in the Lord, one, eighty-seven and the other eighty-one

been to church in thirty years. The sermon touched his heart and when in the after-meeting Mr. Clarke spoke to him, he surrendered and accepted the Lord. Immediately as he arose from his knees he asked prayers for an old friend. This man was eighty-seven years old and the last time he attended a church service was in Ireland at the age of ten.

Mr. Clarke was interested and visited the old man in his little hut at the edge of town. He was very hardened and walked away as the gospel story was retold to him. At last Mr. Clarke asked him if he remembered any hymns. He said he remembered a few, "Son of My Soul" and "Lead Kindly Light." These were then sung to him. The gospel words found an entrance into his heart and melted the ice of indifference. As the words gripped him he started to cry, great soul-shaking sobs. After a prayer he turned to Mr. Clarke and said, "Yes, it's about time, an old man, eighty-seven years of age, prepared to meet his God." With these words he accepted the Lord.

The next night the two old friends marched arm in arm into the inquiry room to make a public confession of their newly found Lord."

#### EXTENSION DEPARTMENT NOTES

During the month of August Dr. J. E. Conant supplied the pulpits of the Second United Presbyterian Church at Somonauk, Ill., and of the Park Street Tabernacle at Kalamazoo, Mich.

Rev. George E. Guille took part in the Bible conference at Longmont, Colo., and went from there to fill a Bible teaching engagement with the Union Presbyterian Church at Louisville, Ky. During October he will fill engagements at Norton, Va., and Lynchburg, Va.

Miss Elinor Stafford Millar will fill an engagement at Winona, Minn. during October.

Rev. Elmer M. Moser supplied pulpits at Wheaton, Ill., Elmhurst, Ill., and Chicago, Ill., during August.

After filling a Bible teaching engagement at Eldora, Iowa, Dr. Henry Ostrom came to the Lakeview Swedish Mission Church in Chicago to conduct a Bible conference. Following that he will fill engagements at the Ridgeway Avenue Presbyterian and the Bethany Swedish M. E. Churches, both of Chicago. During October he is to be a speaker at a Bible conference to be held in the Tioga Presbyterian Church of Philadelphia.

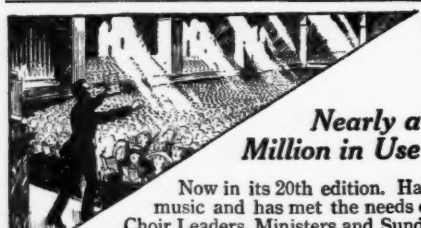
Mr. C. E. Putnam has an engagement in Chicago during September and in Waynesboro, Pa., during October.

Rev. J. A. Sutherland served the Plymouth Congregational Church of Dodgeville, Wis., following his engagement at Denver, Colo., and during October will be one of the speakers at Bible conferences at Texarkana and Pine Bluff, Ark.

Dr. Wm. P. White will be engaged during October in Bible conferences at Texarkana and Pine Bluff, Ark., and Newton and Muscatine, Iowa.

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The New York Tent Evangel of which Rev. George W. McPherson, D. D., is superintendent closed at the end of August. Mr. McPherson said, "This was the greatest year the Tent Evangel has ever had."

Dr. J. Frank Norris, Fort Worth, Tex., was the speaker; Robert Harkness, pianist; Mrs. Harkness, soloist; Harry D. Clarke, soloist and song leader and Mrs. Clarke, children's and personal worker.

Hundreds of souls were saved under Dr. Norris' ministry.

It was voted near the close of the meeting that a new tent be bought for the next year's work.

#### WINONA BIBLE CONFERENCE

The thirty-first annual Bible conference closed at Winona Lake, Ind.,

Sunday, August 23, with nine great service, most of which were held in the W. A. Closes Sunday Tabernacle. In spiritual power from the beginning to the end this conference has never been surpassed. At the opening meeting on Friday morning, August 14, at 6-45 o'clock, the conference note "Book of Books," was sounded and rang out clear and strong throughout the ten days. Not in the thirty-one years of the existence of Winona Bible Conference, which is the largest in the United States, has greater emphasis been laid upon Bible teaching in the home, in the pulpit, and in our schools and colleges, in fact around the world.

During the ten days there were 123 addresses delivered and every speaker rang true to the great doctrines of the revealed truth as found in the Old and New Testaments. A number of missionaries on furlough were in attendance

from all parts of the world and each afternoon at between 2 and 3:30 told thrilling stories of gospel triumph among the savage peoples of other lands. In the evening after the tabernacle meeting, large crowds gathered at the Auditorium where stereoptican slides and moving pictures illustrating missionary work in the various fields were shown. Among the speakers were Dr. George Shannon McCune, Mr. Fred Goodman, Dr. Elliott I. Osgood, Rev. J. Strock, William Danner, Rev. L. I. Legters, Rev. Paul S. Berman, Dr. James W. McKean, Rev. Otto H. Houser and H. A. Lichtwardt, M. D. An interesting feature of the conference was the 3 o'clock training hour in the tabernacle, given over to sacred music in charge of Homer Rodeheaver, evangelistic singer and choir leader. Ministers greatly enjoyed this hour and received many pointers as to



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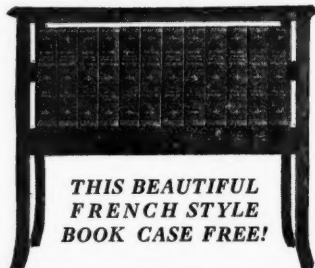
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how church music can be improved.

Among the speakers were: Dr. Samuel William Hughes, London; Dr. J. Rhys Davies, Leeds, England; Dr. Henry Howard, Australia; John McNeill, Philadelphia; Dr. O. F. Bartholow; Dr. Herbert W. Bieber; Dr. L. W. Munhall; Dr. H. H. Halley; Dr. Charles R. Erdman; Dr. John E. Kuizenga; Dr. A. T. Robertson; Dr. George L. Robinson; Dr. Ingvalstad; Dr. Woolston; Dr. Milford H. Lyon; Dr. J. S. Hamilton; Mr. George Soerheide; Peter MacFarlane; Evangelist Charlie Stewart; Miss Grace Saxe and Mrs. C. S. Besserer. Mr. Homer Rodeheaver directed the music, which was a large feature throughout the conference. The speakers represented all the leading denominations of the country as did those in attendance.

### THE HENDERSONVILLE CONFERENCE

The second annual Bible conference conducted by the Institute at Hendersonville, N. C., closed Sunday night, August 9, with a stirring message on "The Problem of the Times and How to Meet It," by Dr. Gray, followed by an invitation from the local committee for a return engagement next year. The attendance and interest grew from day to day climaxing in Dr. Gray's clear and moving messages. That seventeen states and four foreign countries were represented is indicative of the sweep of its influence.

The teaching staff maintained the high standard set last year. Rev. J. A. Sutherland, of the Extension Department, opened up the epistle to the Hebrews, and did work among the boys and girls. Mr. H. A. Ironside of Oakland, Calif., whose gifts for popular Bible teaching brought such rich blessing to Institute conferences in other places, was heard with delight, particularly in his illuminating series in the book of Daniel. Rev. Harold Paul Sloan, pastor of the Methodist Episcopal church of Haddonfield, N. J., and a recognized leader of conservative opinion in his denomination, spoke on such subjects as "Creeds: Why Men Have Them and Must Always Have Them," and "What the Christian Church Has Believed and Preached for Two Thousand Years."

Bringing to the task brilliant intellectual attainments and the discipline of thorough training in philosophical studies, Dr. Sloan presented his subjects largely from that point of view, thus appealing especially to the student mind and giving to it a satisfying answer. Dr. J. C. Massee, pastor of Tremont Temple, Boston, magnified the gospel of Christ with simplicity and power. Rev. George E. Guille, Extension Bible teacher, brought the stabilizing message of the epistle to the Galatians. Dr. Gray gave to the gathering that final touch without which it would have been incomplete. The singing was in charge of Mr. J. Earl Robinson, of La Grange, Ga., a former student of the Institute, and Mr. George V. Kirk, secretary of the Extension Department, directed the activities.

In addition to the sessions of the conference held in Hendersonville, a simultaneous meeting was conducted in Asheville, August 2-9. Dr. Gray, Mr. Ironside, Dr. Massee and Messrs. Guille and Sutherland all spoke there during the week, thus most effectively enlarging its scope and extending its influence.

### THE EAGLES MERE BIBLE CONFERENCE OF 1925

This conference was held July 11-19 inclusive.

There were three regular addresses each week-day forenoon and one each evening. Dr. White gave expositions of the book of Philippians in the first period. Dr. J. Ritchie Smith of Princeton Theological Seminary delivered a series of addresses on "The Church of God: as Christ saw it; as Paul saw it; as John saw it," in the second period, and Dr. J. C. R. Ewing, president of the Presbyterian Board of Foreign Missions occupied the third period, with discussions of mission work in Indiana where he spent forty-three years of notable service.

Dr. White conducted a series of illustrated studies in the evening sessions under the title "Thinking through the Bible." This was the first appearance of Dr. White at Eagles Mere and it was most gratifying to observe the tokens of blessing attending his discourses and the affectionate regard that developed between him and his auditors.

Dr. Smith's addresses were good examples of his lucid, concise style and attracted a considerable number of the hotel guests to the conference. He has been on the programs of a number of the Eagles Mere conferences and always with profit and blessing.

It was a singular privilege to hear so distinguished a mission leader as Dr. Ewing, particularly in view of this having been one of the last services of his long and honored life. He has gone to be with the Lord since the conference. His service in India was so conspicuous that the order of knighthood was conferred upon him by the British government.

The conference was brought to a fitting and blessed climax by the addresses of Dr. Gray—only three of them—at the very close. His discourse on "Why a Christian cannot be an Evolutionist" cleared that subject of all perplexity for many by their own testimony, and his vesper address at the lake shore on "How God Saves a Soul" was one that brought salvation to a number, by the blessing of God on both the speaker and the large audience assembled on the shore and in boats and canoes at the water edge.

Miss Helen Cordry of Harrisburg, a talented and accomplished pianist, presided at the instrument and contributed not a little to the music of the conference.

### FUTURE ENGAGEMENTS

Below are given the engagements with dates, as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson Party—September, London and Copenhagen; October, Storm Lake, Ia.; November, Kansas; December, Oklahoma.

John M. Baker—Sept. 27-Oct. 8, Boothwyn, Pa. Gerald E. Bonney—October, Chanute, Kan. Ira P. Dean—September-October, Brooklyn, N. Y. H. Parker Dunlop—Oct. 4-18, El Reno, Okla.; Oct. 25-Nov. 15, Terre Haute, Ind., Nov. 22-Dec. 20, St. Louis, Mo.

C. Edward Faust and wife—November 15, Hinesboro, Ill.

Will Hogg Evangelistic Party—September, Electra, Tex.; October, Weatherford, Tex.; November, Roswell, N. Mex.

E. C. Hunt—October, Sweet Springs, Mo.; November, Saline, Mo.

David F. Nygren—September, Greeley, Colo.; October, Gary, Neb.; November, Denver, Colo.

Sara C. Palmer—October, Lehman, Pa.; November, Avoca, Pa.; December, Tamaqua, Pa.

William Pieffer—Oct. 4-18, Big Darby, O.; Oct. 25-Nov. 8, West Union, W. Va.; Nov. 15-29, New Castle, Ind.; Dec. 6-20, Lena, O.

Dr. and Mrs. Milton Rees—September 20, Newark, N. J.; October 18, Canajoharie, N. Y.

John R. Snyder—September, Oneonta, Ala.; October, Martinsburg, Pa.; November, Oaks, Pa.; December, Burnham, Pa.


Gipsy Smith, Jr.—September, Rome, Ga.; October, Montgomery, Ala.; November, Athens, Ga.; December, Cleveland, Miss.

Albert Turkington Party—September, Detroit, Mich.; October, Leighton, Pa.; Nov. 1-21, Charleston, W. Va.; Nov. 23-Dec. 15, Fort Wayne, Ind.; January, Slatersdale, Pa.

Harry Vom Bruch—October, San Marcos, Tex.

Edward P. White—September, Minersville, Pa.; October, Osceola, Ind.; November, Goshen, Ind.; December, Elkhart, Ind.; January, Warsaw, Ind.; February, Bourbon, Ind.

E. L. Wolslagel—Sept. 27-Oct. 11, Covington, Tenn.; Nov. 1-15, Lynchburg, Va.; Nov. 16-30, Richmond, Va.



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### Stories Twice Told, by J. P. Struthers.

Every month for twenty-seven years the author prepared a unique and fascinating paper for children. The publication is no longer issued but Mrs. Struthers has, in this volume, selected some of the choicest stories her husband had prepared for printing. It provides a large fund of new material for those who are working with children.

192 pages. 7 1/4 x 5 inches. George H. Doran, New York. \$2. C. H. B.

### The Glory-Christian, by an Unknown Christian.

A deeply devotional book by an English author, unfolding something of the riches of the believer's inheritance in the crucified, risen and reigning Christ. The Meditations center in the word glory, which so constantly recurs through the Scriptures, and the teaching is along the line followed more particularly by the Keswick Convention of England and now of other lands.

153 pages. 7 1/4 x 4 3/4 inches. Marshall Brothers, England. Paper 2/6; cloth 3/6.

R. H. G.

### The San Francisco Debates on Evolution.

This is a paper-covered volume of 175 pages containing the reports of two debates held in Native Son's Hall, San Francisco, Calif., June 13 and 14. Part I contains a debate on the question: Resolved, That the earth and all life upon it are the result of evolution. And Part II: Resolved, That the teaching of evolution should be debarred from tax-supported schools. The affirmative in each case was taken by Mr. Maynard Shipley, President of the Science League of America; and the negative by Messrs. Francis D. Nichol and Alonzo L. Baker, Associate Editors of *Signs of the Times*. This journal represents the Seventh Day Adventist denomination. The judges were the Hon. Wallace McCamant, Judge of the United States Circuit Court of Appeals; Hon. F. H. Kerrigan, Judge of the Federal District Court; and Hon. D. A. Cashion, Associate Justice of the Appellate Court of California. They rendered the following decisions:

"On the first proposition, submitted and debated last night, on the merits of the debate, and not on the merits of the controversy, the decision of the judges is for the negative.

"On the proposition tonight, on the same principle, our decision is for the negative. The vote on each proposition, it is appropriate for me to state, was a divided vote."

175 pages. 7 1/2 x 5 1/4 inches. Pacific Press Publishing Association, Mountain View, Calif. \$1. J. M. G.

### The Roses of Saint Elizabeth, by Jane Scott Woodruff.

This delightful book for children has for its theme the simple story of a boy and girl who lived under the shadow of Wartburg Castle, whose historic associations have much to do with the moulding of these lives. Being beautifully bound and illustrated, it will make a splendid gift-book for children in the Junior Department.

147 pages. 7 1/2 x 5 3/4 inches. L. C. Page & Company, Boston. \$1.75.

### The Transfiguration, by J. H. Thompson, B. Sc., F. R. Met. S.

This is an interesting study on the transcendent scene of the unveiling of the incarnation. It appears in four sections: (1) The Ascent, (2) The Events on the Mountain, (3) The Descent, (4) Further Studies. This is rather a unique book, and will furnish food for meditation to the student of the Word.

72 pages. 7 1/2 x 5 inches. Marshall Brothers, London and Edinburgh. 2/6 net. P. B. F.

### Teaching the Youth of the Church, by Cynthia Pearl Maus.

More and more it is becoming evident that the adolescent age has been inadequately provided for in the new program of religious education. For this reason, the contents of this book will be very much appreciated by all teachers in the Intermediate and Senior Departments. Recognizing that the pupil is a reacting agent and not a recipient, the author has contributed many valuable suggestions in the study of adolescence. While we would not agree with all the teaching materials recommended, the large portion that is given over to teaching methods makes it a most valuable handbook for all instructors of youth.

211 pages. 7 1/4 x 5 inches. George H. Doran, New York, \$1.75. C. H. B.

### Daily Vacation Bible School Text Book—Primary, by Homer L. Grice.

Mr. Grice has been assisted by Mrs. James Wood, Mrs. J. D. Hamrick and Lucy Van Ness, in the preparation of a program of four weeks for the primary department of the Daily Vacation Bible School. While published for the Southern Baptist Convention, the nature of the contents commends it to all denominations. The daily program including worship, Bible story expressional activity, recreation and handwork with full directions, is included in a single book. Being bound in paper it is inexpensive, so that its contents and cost will commend itself to many schools, especially to those that are limited to a four week period.

127 pages. 12 x 9 inches. Southern Baptist Convention, Nashville, Tenn. C. H. B.

### Christianity and False Evolutionism, by Rev. Alvin S. Zerbe, Ph. D., D.D., president emeritus, Central Theological Seminary, Dayton, O.

We are hoping to review this work later as its contents are such as to command particular attention. For the present, however, we must content ourselves by quoting from the publisher's announcement, that "presenting the pro and con of evolution as it does, it is designed as a source-book for those who wish to go to the bottom of the subject and yet have not the time themselves to consult the authorities at first hand. The author admits that evolution, denoting growth in development as from an acorn to an oak, is a fact, but evolution in the sense of an intrinsic change from the homogeneous to the heterogeneous is not a fact. A distinctive feature of the book is the marshalling of cogent citations from some 300 authorities for the various propositions discussed." Those propositions are the Christian and non-Christian world views; creationism, evolution and pseudo-evolutionism, the origin and nature of man, etc.

341 pages. 8 1/2 x 6 inches. Central Publishing House, Cleveland, O. \$2. J. M. G.

### The Hidden Romance of the New Testament, by Rev. James Alexander Robertson, M. A., D. D.

This study in the background of the New Testament is an interesting piece of historical reconstruction by the author of "The Spiritual Pilgrimage of Jesus," which has already reached its fifth printing. It is reverent, scholarly and imaginative, and although at best only a high probability can be claimed for many of its conjectures and theories, nevertheless Dr. Robertson has succeeded in investing the biblical record here and there with a helpful human interest which the student will value and appreciate.

261 pages. 7 3/8 x 5 1/4 inches. George H. Doran Company, New York. \$2. J. R. R.

### The Hebrews Epistle, by Sir Robert Anderson, K. C. B., LL. D.

This book is characterized by a patient and careful study of the objections urged by eminent writers to Paul's authorship of the letter to the Hebrews. It is not, as its distinguished author says, a commentary, but rather an effort "to bring the light of the Pentateuchal types to bear on the main truths of the epistle, and on certain passages which are too often misinterpreted." Recognizing that Hebrews has, as Bishop Wescott puts it in the opening sentence of his commentary, a special voice for us in "the trials of our own times," Sir Robert directs attention to its opposition to the anti-Protestant movement which seems to be daily gathering strength in the national church, and the skeptical crusade against the Pentateuch, which is another of our present-day "trials" in the religious sphere.

182 pages. 8 3/4 x 5 3/4 inches. Pickering & Inglis, Glasgow. 4/6 post free. J. R. R.





of God's Call"; "The Cross in the Experience of Jesus, (a) The Spirit of Expiation in the Life of Jesus, (b) The Apprehending of the Cross."

In spite of much that is suggestive, it is evident that a finite mind cannot comprehend an infinite fact, and Christ is an Infinite Fact.

288 pages. 7 7/8 x 5 1/4 inches. George H. Doran Company, New York, \$2.

J. R. R.

**The Foreign Missions Convention at Washington, 1925**, edited by Fennell P. Turner and Frank Knight Sanders.

As announced, the primary purpose of the convention was for the information and the inspiration of the churches of Canada and the United States. It was an educational and not a deliberative or legislative assembly. Its messages were designed to enlarge the interest and

deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations. In the words of Mr. Turner, "It stood upon a high plane of international and interracial thinking; it faced unflinchingly the problem of reaching men and women everywhere with the saving gospel; it embodied in itself the spirit of co-operation without which the world can never know that the Son of God has been sent for its redemption; it experienced blessed hours of devotional and spiritual fellowship." This report contains these discussions and reflects this fellowship. To the pastor its contents will prove invaluable, as well as to those who have a sense of missionary stewardship.

466 pages. 9 1/2 x 6 1/2 inches. Fleming H. Revell Company, Chicago and New York. \$2.50.

J. R. R.

## A GLIMPSE OF THE MOODY BIBLE INSTITUTE

(Continued from page 64)

functioning with power and large success in the heart of a great polyglot city that seems to be cursed with almost every false philosophy and religious outlook that ever entered the heart or perverted the brain of man.

## YOUNG PEOPLE'S SOCIETY TOPICS

(Continued from page 70)

be born again." There is another mount besides the one on which our Lord preached this sermon. It is Mount Calvary on which He died. The two can never be separated in experience. Only those who know the cleansing of the blood and the power of the new life in Christ, will find the impulse and inspiration for the observance of the Golden Rule. The old life may counterfeit spiritual qualities, but the new life alone can produce the genuine article.

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## BOOKS RECEIVED

**George H. Doran Company, New York.**  
"The Daring of Jesus," by Rev. Ashley Chappell, D. D. Cloth, 148 pages, \$1.60.

"Sermons on Old Testament Characters," by Rev. Clovis G. Chappell, D. D. Cloth, 169 pages, \$1.60.

"How to Enjoy the Bible," by Anthony C. Deane, M. A. Cloth, 219 pages, \$1.25 net.

"The Child in the Temple," by Marion Gerard Gosselink. Cloth, 164 pages, \$1.50.

"Guideposts and Gateways," by Vernon Gibberd. Cloth, 160 pages, \$1.60 net.

**Fleming H. Revell Company, Chicago and New York.**

"Standing Up to Life," by Frederick A. Atkins. Cloth, 155 pages, \$1.25.

"The Bible and the Jews," by Allen W. Johnston. Cloth, 181 pages, \$1.50.

"The Children's Master," by Winifred Scutt. Cloth, 148 pages, \$1.25.

"The Laughing Buddha," by James Livingstone Stewart. Cloth, 347 pages, \$2.

"The Technique of a Minister," by Rev. Bernard C. Clausen, D. D. Cloth, 133 pages, \$1.25.

"The Faith, the Falsity and the Failure of Christian Science," by Woodbridge Riley, Ph.D., Frederick W. Peabody, LL.B., and Charles E. Humiston, M. D., Sc.D. Cloth, 408 pages, \$3.50.

**Bible Institute Colportage Association, Chicago.**

"The Doctrines of Modernism," by Rev. Leander S. Keyser, A. M., D. D. Paper, 101 pages, 40 cents.

**Dorrance and Company, Philadelphia.**

"As He Said," by Rev. Lawrence N. Sirrell, D. D. Cloth, 115 pages, \$1.50.

**Marshall Brothers, London and Edinburgh.**

"A Scientist's Belief in the Bible," by Howard A. Kelly, M. D., LL.D. Cloth, 148 pages, 3/6 net.

"Likeness to God," by Mrs. Bramwell Booth. Cloth, 152 pages, 2/6 net.

"Pearls from the Pacific," by Florence S. H. Young. Cloth, 256 pages, 4/-.

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# Moody Bible Institute of Chicago

Mrs. Newton Wray

## GRADUATION ONCE AGAIN

Despite the warm weather, the Institute auditorium was filled to capacity to witness the graduation ceremonies of the summer term class, fifty-four women and fifty-six men, August 6, 1925.

Dr. P. B. Fitzwater, Dean of the Evening School, read the Scriptures and led in prayer. Dr. James M. Gray, President of the Institute, delivered the commencement address.

Mr. Henry P. Crowell, President of the Board of Trustees, presented the diplomas. Fifty-two teachers' certificates were also presented to those who had completed the studies in teacher training, prescribed by the Institute as part of the Religious Education Course. The registrar, Miss Ruby Jackson, announced that two hundred and thirty-three had completed courses in the Correspondence School from March 20 to June 22, in addition to the class which was present.

At the class exercises held in the forenoon, the speakers were Miss Hortense Quinche, whose subject was "Divine Love"; Mr. R. G. Turnbull, who

spoke on the subject, "Vocation of a Christian"; and Mr. J. C. Wanamaker, representing the Pastor's Course, who discussed "The Marvels of God's Workmanship in Man." At the close of his speech the graduates sang the class song, "We Would Go," the words for which were written by Edna E. Fritsch and the music by Carl Blackmore. The words were suggested by the class motto found in Hebrew 11:27.

At five o'clock in the afternoon the graduates were received by the President, Faculty and Business Staff. At the dinner which followed, Theodore W. Hill presented the class picture, which Superintendent Schaffer accepted in behalf of the President.

The list of graduates follows: Annie Elvira Anderson, Nelle Anderson, Myrtle Andrews, Sue Sisson Austin, Ruth Kohr Breden, Carrie Virginia Brown, Georgie V. Carey, Esther M. Carlson, Mary Belle Crawford, Cecil Wiles Douglas, Huldah Marie Ewert, Lily Elizabeth Field, Frances Irene Forsythe, Drusille V. Fortier, Edna Elizabeth Fritsch,

Carrie J. Goldsmith, Eula Fern Grabeel, Lillian Marian Hagstrom, Money Burkitt Hall, Corinne Wooten Hawkins, Emma Lucille Hayes, Lucille Mary Holman, Effie M. Johnson, Elsie Clara Johnson, Elizabeth Bruenger Kammerer, Agnes Isaacson, Wilma Leber, Hattie Sarah Linendoll, Judith Elnora Lundberg, Mildred M. Matteson, Jane Irven Neely, Edla Carrie Olson, Caroline Perksen, Lillian M. Peterson, Esther Beatrice Piper, Hortense Adeline Quinche, Emily Radcliffe, Mary Mozelle Reed, Gladys M. Ruckman, Edith Minnie Shereda, Florence Victoria Shrock, Marjorie Irene Simpson, Eugene Louise St. Germain, Pauline C. Stradtman, Edith Bernice Stump, Esther Marie Swan, Janette Marshall Taylor, Persis Lillian Taylor, Asla Thompson, Emma E. Tofelt, Mary S. Vint, Cora Van Strien Waldeck, Frances Verda Westley, Adeline Catherine Zick, George Elmer Ade, Herbert S. Barrett, Loyal Houlding Bartel, Clyde O. Beagle, August Beck, William E. Bisgrove, Carl Arthur Blackmore, Norman B. Callaway, Robert Don Chambers, Victor A. Clocksin, Alvin J. Cook, Arthur C. DeVries, Peter Dekker, H. F. Edward Godt, Frederick Harvey Giles, George Thomas Haight, Ezra R. Hill, Theodore Wesley Hill, Charles Lewis Howard, J. Humbert, Elmer J. Hutchison, Elmer Adolph Kilstrom, Reuben H. Lindstrom, Harry Paul





Lundell, Benjamin Lundstrom, Alexander Milmine, James Thomas Garland Moore, Reynolds C. Murdock, J. Nelson Neff, Harvey O. Olney, Bernie G. Osterhouse, William Moody Parry, Mark Harold Penoyer, Arthur F. Perkins, Eric Frederick Rounds, Carl E. Ruppelt, Oliver H. Scott, H. Ralph Shirley, Herbert E. Sodergren, Earl Lee Stark, Timothy Alvin Stewart, Nathan Stone, Arnold Strange, Warren Washington Sutton, Carl J. Tanis, Robert I. Thompson, Chas. R. Titus, Ralph G. Turnbull, Edward A. Waldeck, John C. Wanamaker, Harry W. Weidner, Herbert E. Widmer, Milton Charles Wilkening, Isaiah William Wilson, J. Frederick W. Witzl u.

## GREETINGS

At the graduation exercises August 6, greetings and messages of congratulation were read from the following:

Mediterranean Cruise Bible class under the direction of Mr. John Page; president of April class, 1925; evangel quartette; secretary of April class, 1925.

On August 20 the following message was sent to Dr. Gray by E. O. Sellers, from Warsaw, Ind.: "More than fifty alumni and students at reunion send love."

## REUNION AND LUNCHEON

Present and former students of the Moody Bible Institute of Chicago who were in attendance at the conference in Colorado Springs, Colo., met at luncheon at the Ann Louise Cafeteria, August 28.

Following the luncheon a short pro-

gram of speeches by several students was given and a delightful solo by Talmadge Bittikofer, director of music at the conference. Those who gave tribute to the Institute and its Faculty were Rev. J. Walter Field, pastor of the Bethany Baptist Church of Colorado Springs; Rev. Charles Arras, pastor of the Emmanuel Presbyterian Church, Colorado Springs; Herbert J. Ullmann, Chicago; Miss Daisie B. Williams, teacher of English, Nevada, Mo.; Miss Ella E. Pohle, Green Mountain Falls, Colo., former private secretary to C. I. Scofield, and former examiner in the Correspondence School.

Dr. James M. Gray, President of the Institute, presided as toast master. With him were seated Louis H. Griffin, the speakers, Mr. Talmadge and Mrs. Bittikofer, and Dr. William P. White, director of the conference.

Others present were Mrs. E. J. Williams, Alethea McCune, Ellen Carlson, Grace Burleigh, Rev. J. C. Mayos, Rev. Lydia B. Mayos, Esther Swanstrom, Rosalie Alsop, Mrs. W. M. Crawford, Dr. G. A. Baker, Mrs. Chester M. Routledge, Mrs. Mabel F. Skinner, B. W. Burleigh, Winifred Johnson, Mrs. Mary Elizabeth Crawford, Martha M. Shrader, Mrs. Oliver Anderson, Mrs. Stella Beeding, Rev. C. Dewey Perry, Mrs. F. G. Wardlow, F. G. Wardlow, Dr. J. A. Work, Sr., Minnie E. Harris, Maud O. Harris, Mrs. E. E. Van Denburgh, J. W. Fonda, Mr. and Mrs. J. P. Downer, Mrs. Anna Turkle, Jennie Dubbink, Frances Porter, Carrie Porter, John A. Porter, Daisy D. Beith, Marie Nelson, Christine Nelson, Mrs. A. Borthistle, Mrs. R. M. Booth, R. M. Booth, Ella

E. Pohle, Rev. Crayton H. Powell, Rev. J. Walter Field, W. W. Williamson, Agnes Franz, Mrs. J. E. Tice, Helen Louise Jacobson, Mr. and Mrs. R. C. Rowe and son, Rev. and Mrs. Charles G. Arras, Lena Van Teylingen, Mrs. G. P. Robinson, Chastine Olson, Dr. G. P. Robinson, Anna C. Frantz, Minnie C. Zimmerman, Mrs. J. F. Peebles, Mrs. Flora E. Woodruff, J. Fremont Rose, Mrs. J. F. Rose, Wilma Raymond, Minnie Scheidt, Agnes Weimar, E. W. Sessions.

## NEWSPAPER CO-OPERATION

The Colorado Springs *Gazette and Telegraph* of August 30 published in full the address of Dr. Gray entitled, "Why a Christian Cannot Be An Evolutionist," which was delivered at the Bible conference in that city.

## OLIVER ARNOLD DIES

A letter was recently received from Mrs. Arnold, Scranton, Pa., telling of the home-going of her husband, May 6. Mr. Arnold was a member of the Christian Workers Bureau.

## RECENT MISSIONARY SAILINGS

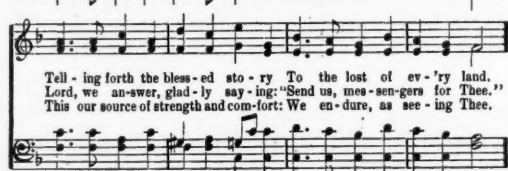
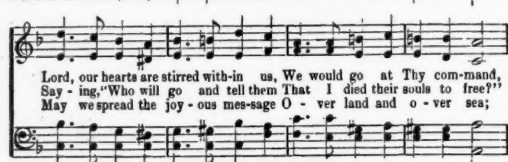
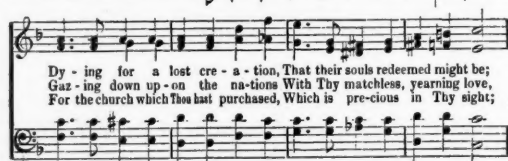
Ethel Paulson, '25, Central America, under the Central American Mission; Anna Kreitlow, '24, Central America, under the Moravian Board; Mr. and Mrs. J. C. Stern, '25, South Africa, under the South Africa Baptist Union; Nils P. Hagemaan, '25, under the Swedish Mission; H. D. Finley, '25, Egyptian Sudan, under the United Presbyterian Board.

## CLASS SONG—AUGUST, 1925

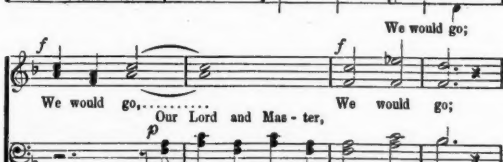
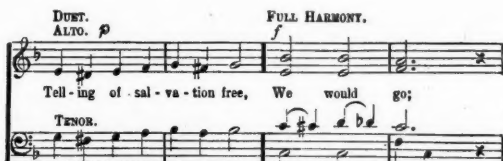
### We Would Go.

"As seeing Him Who is invisible."—HEB. 11: 27.

EDNA E. FRITSCH. CARL BLACKMORE.



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# DR. J. C. R. EWING, A CONFERENCE SPEAKER, DIES

Dr. Ewing was one of the speakers at Eagles Mere Conference July 11-19, and suddenly died Thursday evening, August 20, at Princeton, N. J. Dr. Ewing was for forty-three years a missionary in India, and was knighted by the King of England for his exceptional educational work. He was known in that country as Sir James Ewing.

Dr. Ewing was a classmate in college and theological seminary of Dr. Ralston, of the Institute. Dr. Ralston had hoped to meet Dr. Ewing on Wednesday, August 19, in New York, but received a letter from him saying that he was called out of the city and would not be in his office on that day, but would be in his office on August 24, from 10 to 3. The hoped-for visit of the classmate was not realized.

## EVENING SCHOOL GRADUATION

The twelve graduates of the Evening

School received their diplomas simultaneously with the Day School graduates but their class day exercises were held

August 4 and constituted a special occasion. Miss Edith B. Stump, president of the class, presided. The special speaker was Miss Carrie Goldsmith. Mr. M. C. Wilkening sang two numbers. A composite picture of the graduates, which is shown in miniature, was presented by Miss Stump and accepted with appropriate remarks by the Dean.

The Evening School shows a continual growth and its students represent hundreds of churches in and around Chicago. A recent census of the Evening School students shows fully one hundred different occupations which they represent. Among them are found physicians, lawyers, bakers, brokers, tailors, chemists, comptometer operators, commercial artists, real estate agents, piano tuners, tent makers, laundrymen, janitors, machinists and post office clerks.

## STUDENTS OF OTHER DAYS

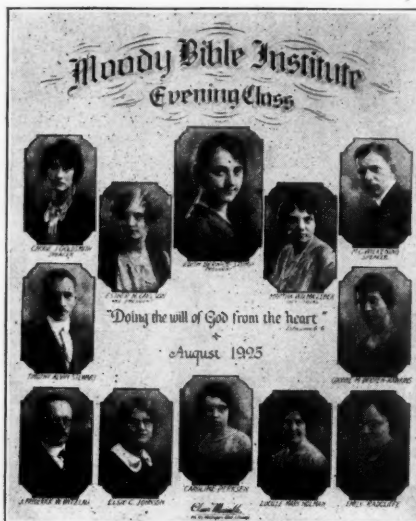
Carl Lundbom, '12, is a Presbyterian minister at Linden, Mich., and moderator of Flint Presbytery.

Helen McCague, '23, recently sailed for Siam under appointment of the Presbyterian Board.

George E. Mura, '18, has accepted the pastorate of the Presbyterian church, at Rushville, Ill.

Briggs P. Dingman, '25, is pastor of the First Presbyterian Church, Union, Mo.

Chauncey Tucker, '24, and Mrs. Tucker, are at Lebanon, Mo., with the Paul Bennett Evangelistic Party.



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## Pastor's College

Special announcement to Moody Bible Institute Graduates.

Funds have been provided the Northern Baptist Theological Seminary for the purpose of establishing the Pastor's College with the object of preparing those who expect to enter the Baptist Ministry for that service. Institute Graduates can receive a diploma from this course in one year. The particular subjects are Baptist Principles, Baptist History, Baptist Polity, Baptist Missions, and such other subjects as are actually essential for Baptist Pastors to have. Every teacher positively evangelical. Fall term opens September 15th. Address

**President Geo. W. Taft, D. D.**  
3040 Washington Blvd. Chicago, Ill.

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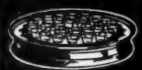
Hours: 1 to 6, & 7 to 8 p. m. Residence calls. Spinalgraph. X-Ray by appointment. Special rate to Institute Students.

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Chicago, Illinois



Our President, Dr. James M. Gray, not partial to seeing his picture in print, but he has granted us permission to publish this view of his back. It was snapped at Jump Off Mountain a peak of the Blue Ridge, at Hendersonville, N. C. At the left, Rev. R. V. Miller, a Hendersonville pastor, is describing the view.

# The Gospel in Print

William Norton

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## "NO ONE OF THESE SHALL FAIL"

A copy of *The Way of Life*, a little leaflet containing Bible verses compiled by the late Oscar C. Rixson, was handed a young man, an elevator pilot in a hotel in Colorado Springs. After a few weeks the young man wrote the giver of the leaflet: "I completed learning the book of Bible verses as you wished me to do and it has certainly put me on the right track and showed me where I have been doing wrong. . . I hope that some day I will be able to thank you personally for the good you have done me."

## A COMMENDABLE PLAN A Flag Day Message

"Dear Friend:

"Sorry not to find you at home, but take pleasure in leaving you this little messenger,—a copy of the Gospel of John, which is a portion of the Bible upon which our country is founded and for which the flag stands, trusting that it will prove to be as great a blessing to you and to your family, as it has proven to countless thousands of people.

"Yours very sincerely,

"A GROUP OF CHRISTIAN PEOPLE  
who are devoting this day to the work of putting a Gospel of John into every home in Los Angeles."

## THE STORY OF ONE COLPORTEUR

The story is told in the annual report of the Presbyterian Board of National Missions of one of the colporteurs to the foreign-born in this country—"He used to work behind the bar in a western Pennsylvania town, selling liquor and listening to all kinds of stories and quarrels among the customers of the saloon. But one afternoon, a man with a suitcase walked in who was not a customer. This stranger quickly stepped to the bar and handed a booklet to the surprised bartender, with the remark: 'Read this booklet, and I am sure it will interest you.' When his work was done for that day, the bartender went home and, from curiosity opened the book, entitled *Without God in the World*, and started to read it. He never stopped until the 'wee small hours.' He was so disturbed by the contents and wished so much to

understand it fully, that he sought the stranger, who was really a colporteur, until he found him. They spent long hours together until the bartender saw how shallow his life had been so far, and wished to live with God. The colporteur led him on. Soon his new convert was testifying to the great love of God and was spreading the printed page just as eagerly as the regular colporteur. Afterwards he became a colporteur himself."—*The Presbyterian*.

Housekeepers can use tracts to good advantage. Lay them on the parlor table that callers may read them while waiting. Often there is time enough for one to be converted while a lady is finishing her toilet. Give them to the milk man, the grocer, the postman; enclose them in letters, library-books and packages.

## FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from August 1 to 31, 1925, inclusive:

**Africa Book Fund:** To 1 point in Africa and 1 point in Persia: 17 Colportage Library books, 10 Emphasized Gospels, 21 Evangel Booklets, 10 Pocket Treasuries, 1 Testament.

**Hospital Book Fund:** To 78 points in thirty-one states, 1 point in Canada, and 2 points in two foreign countries: 2,039 Colportage Library books, 75 Emphasized Gospels, 2,150 Evangel Booklets, 2,384 Pocket Treasuries, 5 Testaments, 345 Tracts.

**India Book Fund:** To 1 point in India: 45 Colportage Library books, 48 Evangel Booklets.

**Latin America Book Fund:** To 2 points in two countries: 51 "The Way to God," in Spanish, 51 "All of Grace," in Spanish.

**Lumber Camp Book Fund:** To 1 point in one state: 40 Colportage Library books, 40 Evangel Booklets, 40 Pocket Treasuries.

**Miners' Book Fund:** To 1 point in one state: 49 Colportage Library books, 63 Evangel Booklets, 50 Pocket Treasuries.

**Mountain Book Fund:** To 12 points in five states: 203 Colportage Library books, 25 Emphasized Gospels, 190 Evangel Booklets, 164 Pocket Treasuries.

**Pioneer Book Fund:** To 9 points in six states, and 3 points in Canada: 225 Colportage Library books, 10 Emphasized Gospels, 427 Evangel Booklets, 179 Pocket Treasuries, 606 tracts.

**Prison Book Fund:** To 19 points in eleven states: 265 Colportage Library books, 281 Emphasized Gospels, 317 Evangel Booklets, 713 Pocket Treasuries.

**Seamen's Book Fund:** To 1 point in one state: 45 Colportage Library books, 45 Evangel Booklets, 50 Pocket Treasuries.

The total amount of literature sent out on the above Book Funds during August is as follows: To 122 points in thirty-nine states, 4 points in Canada, and 6 points in six foreign countries: 3,029 Colportage Library books (including 102 in Spanish), 401 Emphasized Gospels, 3,301 Evangel Booklets, 3,590 Pocket Treasuries, 6 Testaments, 951 tracts.

## MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

Following contributions received Aug. 1 to 31, 1925 inclusive:

**Africa Book Fund:** 1 Contribution, \$3.00; **Alaska Book Fund:** 2 Contributions, \$4.00; **Army and Navy Book Fund:** 2 Contributions, \$6.00; **Fire Station Book Fund:** 1 Contribution, \$3.00; **Hospital Book Fund:** 47 Contributions, \$188.00; **India Book Fund:** 3 Contributions, \$308.00; **Latin-America Book Fund:** 5 Contributions, \$28.75; **Life Saving Station Book Fund:** 1 Contribution, \$3.00; **Lodging House Book Fund:** 3 Contributions, \$8.50; **Lumber Camp Book Fund:** 5 Contributions, \$32.57; **Miner's Camp Book Fund:** 1 Contribution, \$3.00; **Italian Way to God Book Fund:** 1 Contribution, \$190.00; **Mountain Book Fund:** 12 Contributions, \$77.50; **Pioneer Book Fund:** 7 Contributions, \$30.00; **Prison Book Fund:** 79 Contributions, \$392.11; **Railroad Men's Book Fund:** 1 Contribution, \$3.00; **Seamen's Book Fund:** 2 Contributions, \$5.00; **Free Tract Fund:** 3 Contributions, \$1.52.

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We put you in touch with these soul winning workers under the missionaries of both denominational and undenominational societies. The missionary gives you a native worker under him who goes out into heathen villages and brings men and women to Christ as your "SUBSTITUTE." "Work twenty-four hours a day for God." Write to the

## MISSIONARY PRAYER LEAGUE

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Serious-minded, consecrated Christian men and women everywhere are asking: Why not Prayer Conferences, Prayer Schools, Prayer Circles and Prayer Houses? to pray for a revival of Evangelical religion over all of America, and the world; and we answer: Why not? and to this end we want the name and address of every member of the body of our Lord Christ from everywhere in the whole world; who is asking the same things; and wants to help to bring them about. Read Heb. 13:16, 18, and then communicate with The Christian Laymen of Piteairn, Pa. Lock Box 114.

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# MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.  
J. H. RALSTON, Associate Editor.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittance should be sent by bank draft, postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

Clubs of five or more, \$1.50 a year each.  
Five or more copies of one issue, 15 cents a copy.  
Change of address—In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

## Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.  
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

## Where to Get What You Want

Advertising under this heading, 4 cents a word. Minimum, 60 cents.

### ADDRESSING MACHINES

ADDRESSING MACHINES, MIMEOGRAPHS—Rotospeeds, Neostyles and other devices for getting out mail advertising at about half new cost. The Pruitt Company, Dept. M B, 117 N. Market St.

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PRINTED SCRIPTURE PENCILS SOLVE SOME Sunday-school and church problems. Stamp. S. R. Grabill, Lancaster, Pa.

### AGENTS WANTED

AGENTS WANTED TO ADVERTISE OUR Goods and distribute samples given to consumers; 90c an hour; write for full particulars. American Products Co., 2583 American Bldg., Cincinnati, Ohio.

AGENTS WANTED—TO SELL OUR PRINTED Personal stationery for Christmas gifts. Look for our ad in this issue of the Monthly. The Drake Press, 2511 Drake Ave., Chicago.

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GET YOUR CHURCH FURNISHINGS FOR half of "Trust's" price. Pulpits, chairs, pews, baptismal fonts. Your old furnishings taken on account. Redington Company, Scranton, Pa.

### CHURCH SUPPLIES

COLLECTION ENVELOPES, 8 CENTS PER carton of 52. Write Dufold-Trifold Company, Trenton, N. J.

### DUPLICATOR DEVICES

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FUNDAMENTAL PASTORS; SEND NAME, Address, and Denomination for free folder; if you desire real blessing for your people. Ira P. Dean, R. S. Harrisburg, Penna.

SOUL WINNING REVIVAL CAMPAIGNS—conducted by Moody Graduate. Eleventh season. Plans of Campaign cheerfully furnished. Write Evangelist J. J. Pease, Battle Creek, Michigan.

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PROCURE MOTHER GORE FOR PULPIT Supply. Bible Classes, Missionary, Mothers, Brotherhoods, factory, women's, girls' meetings. References. Will go anywhere. 1532 Euclid Ave., Philadelphia, Pa.

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This is for better information as to the contents of the Bible. Confessions, systems of theology and theological seminaries have importance, but the great need of the hour is knowledge of the Bible, and this can only be secured by getting into its contents. Bible institutes and Bible schools of varying excellence have done much to relieve the situation, but not one person in a thousand who ought to be studying the Bible can do it in such schools in residence.

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Chicago, Ill., U. S. A.

# MOODY MONTHLY

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Publication Office, Mount Morris, Ill.  
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

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Advertising under this heading, 4 cents a word, Minimum, 60 cents.

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SEND 25 CENTS FOR A SAMPLE SET OF Engraved Christmas Greeting Cards with envelopes to match, 15 cards assortment, \$1.25. H. W. Walker, 5 Roosevelt Ave., Poughkeepsie, N. Y. Dept. No. 1.

## EVANGELISTS AND SINGERS

FUNDAMENTAL PASTORS; SEND NAME, Address, and Denomination for free folder; if you desire real blessing for your people. Ira P. Dean, R. 5, Harrisburg, Penna.

SOUL WINNING REVIVAL CAMPAIGNS—conducted by Moody Graduate. Eleventh season. Plans of Campaign cheerfully furnished. Write Evangelist J. J. Pease, Battle Creek, Michigan.

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# Conducting a Layman's Evangelistic Campaign



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The evangelistic campaigns conducted by Dr. J. E. Conant are campaigns of lay evangelism. They are built around the conception that the Great Commission does not mean, "Come, all you unsaved, out of all our community, into our church, and hear the Gospel preached," but that it does mean, "Go, all you saved, into all your community and tell the Good News (preach the Gospel) to every creature." (Mark 16:15). There isn't a single command in the New Testament for the lost to go to church, or anywhere else, after the Gospel, but there are multiplied commands for Christians to take the Gospel to the lost wherever they are. Hence it is by such a method as will get a church actually to adopt a permanent program of lay evangelism, that Dr. Conant conducts his campaigns.

The one great obligation of the Church is to get the Gospel, through its members, to all the lost in its field.

This is impossible until it has been found where the lost are, and the only way to find them is to take a census of the field the church seeks to evangelize.

After the census returns are in and the harvest field in full view, the Sunday School is then organized to reach for Christ as many as possible.

Also a layman's organization is formed to take the Gospel to the rest of the lost at their homes or wherever they can be found. These constitute the three distinct and outstanding features of the campaign.

All this has the one great object of winning the lost, not to join some church, but to surrender to Christ and be saved. Joining the Church will take care of itself as soon as a person is saved.

This program is put into operation during the evangelistic meetings, and left a permanent fixture in church life after the meetings close. This not only insures a church against the usual distressing reaction after a campaign is over, but it actually opens the way to enlarging evangelistic results in church life.

A Decatur, Ill., pastor wrote, "The results of Dr. Conant's campaign here are permanent and continuous, due to efficient personal workers' groups organized and left functioning, and the installation of the Entzminger Record System in the Sunday School."

A Niles, Ohio, pastor says, "Dr. Conant is one of America's best preachers. His system is the only one I know of that leaves the church really ready for a big work after the campaign is over." Forty-nine were led to Christ in their own homes within six weeks after the meetings closed, and fifty-seven within ten weeks.

Dr. Conant is one of the staff of Evangelists and Bible teachers working under the Extension Department of the Institute and literature giving further details will be gladly sent to any pastor or group of pastors who would be interested in securing his services for their community. All such inquiries should be addressed to the

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